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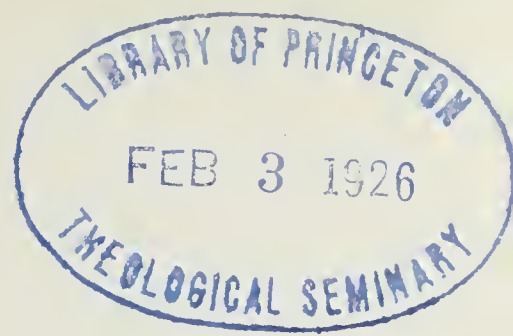




**THE BRIDE**

*From a painting by George W. Joy*





# THE MASTER LIBRARY

EVERYDAY  
LIFE IN OLD JUDEA



VOLUME SIX

THE FOUNDATION PRESS, INC.

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TO  
THE ONCOMING GENERATION  
AND TO ALL WHO WOULD HAVE A NEW  
VISION OF THE BEAUTY AND  
THE POWER OF THE  
MESSAGE OF  
LIFE



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## PREFACE

**T**HE Bible is its own best commentary. In this unique volume of **THE MASTER LIBRARY**, there is presented a striking variety of Bible descriptions and allusions, showing in vivid form the daily life of the people of the Holy Land in the olden days. Interesting as is the story of what the great men and women of Israel did under Jehovah's guidance, scarcely less interesting are the glimpses here given of the spirit of these men and women, and of the life of the people among whom they lived and moved.

Here we can learn the personal relations of these people with each other and with their children, the wide variety of their occupations, the shrewdness with which they observed and interpreted those same human frailties and virtues that we know today, the deep reverence with which they drew near to God through their holy places, their sacrifices, and their feasts and fasts.

So real and living a book is the Bible that it is possible, through the careful and original groupings of this volume, to lift off, as it were, the roof above the Bible folk, and look down upon them as they live in their homes, go about their business, and gather at their altars for the worship of their God.





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CHILDHOOD AND YOUTH





## CHILDHOOD AND YOUTH

**I**N the literatures of ancient peoples, children are seldom mentioned. The Hebrew literature, in comparison with those of other nations, is rich in stories of children and youth and in precepts concerning childhood. This has helped to make the Bible in all ages the incomparable book of religious instruction for children.

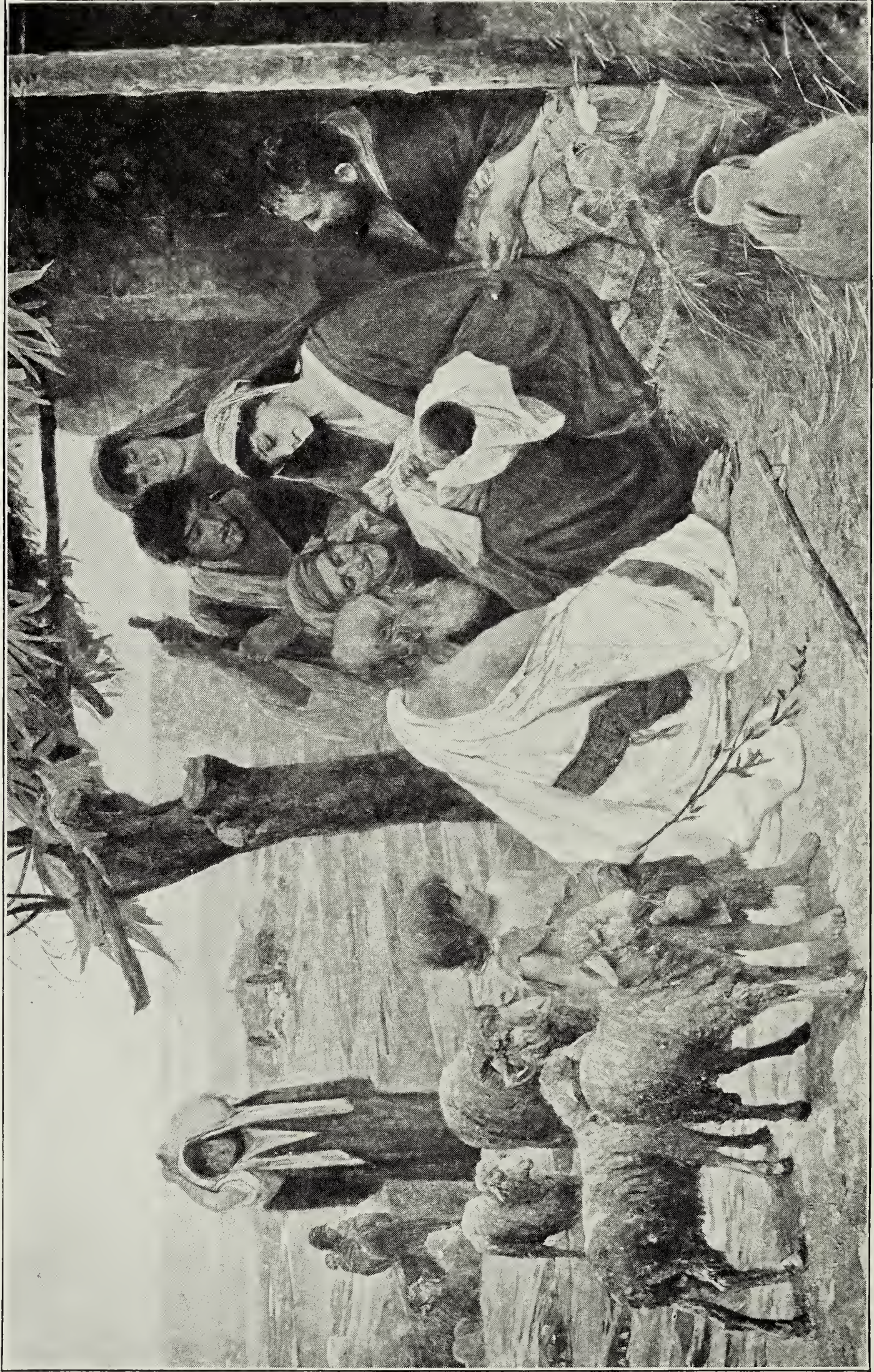
It would be hard to duplicate in any ancient lore such vivid and appreciative pictures of youth as Ishmael learning archery in the wilderness, Isaac wonderingly bearing the fagots up Mount Moriah, Joseph relating his dreams to incredulous brothers, Miriam anxiously watching the baby Moses in the floating cradle, Samuel serving with old Eli in the sanctuary, the ruddy David summoned from his sheep for consecration to a great career, and the quaint little Hebrew maid confidently pointing Naaman to a means of recovery. All these show not only a deep sympathy for the children themselves, but a keen realization of their importance to the race, their key position in regard to the nation's future.

In the volumes of *THE MASTER LIBRARY*, the stories just mentioned will be found in their appropriate places in the narrative, but the poetic and admonitory passages referring to children have been grouped in this section.

The Hebrews always thought of children as the gift of God. No Bible word is more significant of man's happiness and God's goodness than the word "child." When a woman became a mother, it was beautifully said that God had visited her. To be childless was a Hebrew woman's deepest sorrow.

The duty of parents to train their children in the home, and to pass on to them the great memories and lofty hopes of the nation, is well recognized in the Bible.





“AS ARROWS ARE IN THE HAND OF A MIGHTY MAN, SO ARE CHILDREN OF YOUTH”

*From a painting by Hubert Götz*



# THE CHILD IN THE HOME

*“When My Children Were About Me”*

## CHILDREN A GIFT OF GOD

**L**O, children<sup>1</sup> are a heritage of the Lord.  
As arrows are in the hand of a mighty man,  
So are children of youth.  
Happy is the man that hath his quiver full of them:  
They shall not be put to shame,  
When they speak with their enemies in the gate.

God said to Abraham: “As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and also give thee a son of her; yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her.”

God remembered Rachel, and God hearkened to her. And she bore a son; and said, “God hath taken away my reproach.” And she called his name Joseph.

Hannah rose up after they had eaten in Shiloh, and after they had drunk. And she was in bitterness of soul, and prayed to the Lord, and wept sore. And she vowed a vow, and said: “O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give to thy handmaid a man-child, then will I give him to the Lord all the days of his life.”



And the Lord remembered Hannah; wherefore it came to pass that Hannah bore a son, and called his name Samuel [Asked of God], saying, "Because I have asked him of the Lord."

Esau lifted up his eyes, and saw the women and the children; and said, "Who are these with thee?" And Jacob said, "The children which God hath graciously given thy servant."

Yet setteth he the needy on high from affliction,  
And maketh him families like a flock.

He maketh the childless woman to keep house,  
And to be the joyful mother of children.

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, who dwelleth in mount Zion.

### CHILDREN A DELIGHT AND JOY

A wise son maketh a glad father;  
But a foolish son is the heaviness of his mother.

My son, if thy heart be wise,  
My heart shall rejoice, even mine:  
Yea, my heart shall rejoice,  
When thy lips speak right things.  
Let not thy heart envy sinners;  
But be thou in the fear of the Lord all the day long.





MOTHER AND BABY

Girls in Palestine marry young, and early become mothers. Notice the elaborate jewelry used as a part of the headdress—the chains, the coins, and the glass beads.





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### THE FAMILY

*From a painting by Charles S. Pearce*

Three generations make the perfect family—grandfather and grandmother, the one busy with his reading and philosophizing, the other with her memories; father and mother, who bear the burden and the heat of the day for the sake of those who have gone before and those who come after; and the children, the helpless infant, the winsome child, and the maiden dreaming her first dreams of love.



Children's children are the crown of old men;  
And the glory of children are their fathers.

The streets of the city shall be full of boys  
And girls playing in the streets thereof.

The father of the righteous shall greatly rejoice;  
And he that begetteth a wise child shall have joy of him.  
Thy father and thy mother shall be glad,  
And she that bore thee shall rejoice.

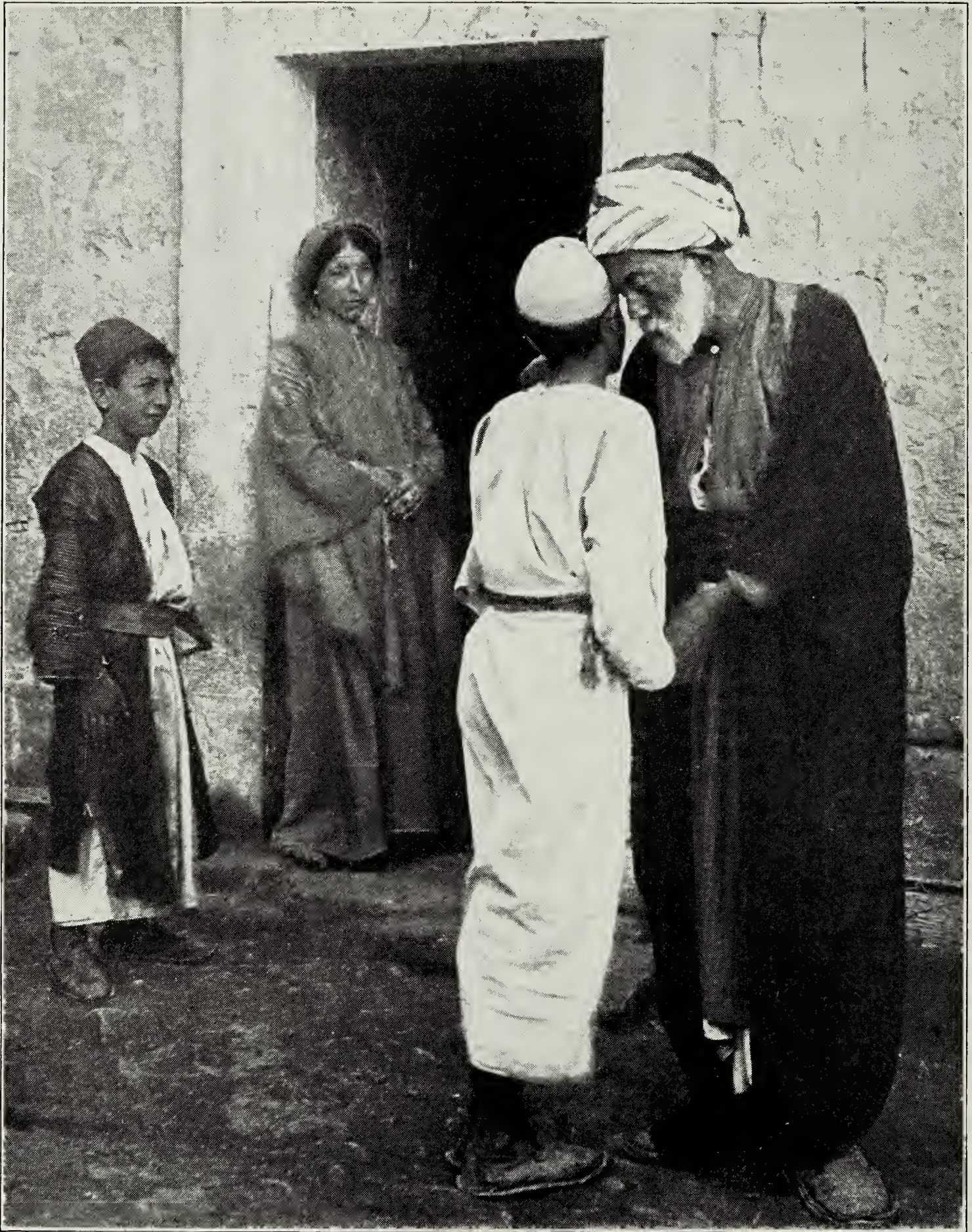
My son, be wise, and make my heart glad,  
That I may answer him that reproacheth me.

Blessed is every one that feareth the Lord,  
That walketh in his ways;  
For thou shalt eat the labor of thy hand:  
Happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine,  
By the sides of thy house;  
Thy children like olive plants,  
Round about thy table.

Behold, thus shall the man be blessed that feareth the  
Lord:  
The Lord shall bless thee out of Zion,  
And thou shalt see the good of Jerusalem all the days of  
thy life:  
Yea, thou shalt see thy children's children.





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#### A FATHER'S FAREWELL TO HIS SON

The Father of the Hebrew family usually represented the idea of authority rather than tenderness. He always arranged the marriage of his sons and had full power to exact obedience and respect. Even when a son had married, he considered himself under the authority of his father. The basis of family affection and unity doubtless had its origin in the common longing to love and serve God. This found its expression in such celebrations as the Passover and the various religious observances in which all the members of the family joined.



## CUSTOMS CONCERNING THE FIRST-BORN

All the first-born are mine; for on the day that I smote all the first-born in the land of Egypt I hallowed to me all the first-born in Israel, both man and beast; mine they shall be.

Also the first-born of our sons, as it is written in the law, to bring to the house of our God, to the priests that minister in the house of our God.

All the first-born of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, "What is this?" that thou shalt say to him: "By strength of hand the Lord brought us out of Egypt, from the house of bondage. And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all the first-born, males; but all the first-born of my children I redeem."

And it shall be for a token upon thy hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.





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### ELI TEACHES SAMUEL

*From a sculpture by Mastroianni*

According to the Bible story, Samuel could read and write, a rare accomplishment in his day. Besides the two "R's," Eli must have taught him the ritual of the House of the Lord, the sacred Law by which the priest must also judge his people.



# THE TRAINING OF CHILDREN

*“The Fear of the Lord Is the Beginning of Wisdom”*

## THE TWO PATHS OF YOUTH

**H**EAR, O my son, and receive my sayings;  
And the years of thy life shall be many.  
I have taught thee in the way of wisdom<sup>2</sup>;  
I have led thee in the right paths.

When thou goest, thy steps shall not be straitened;  
And when thou runnest, thou shalt not stumble.

Take fast hold of instruction;

Let her not go:

Keep her;

For she is thy life.

Enter not into the path of the wicked,  
And walk not in the way of evil men.

Avoid it,

Pass not by it;

Turn from it,

And pass on.

For they sleep not, except they have done mischief;  
And their sleep is taken away, unless they cause some to fall.  
For they eat the bread of wickedness,  
And drink the wine of violence.

But the path of the just is as the dawning light,  
That shineth more and more unto the perfect day.  
The way of the wicked is as darkness:  
They know not at what they stumble.



Let thine eyes look right on,  
 And let thine eyelids look straight before thee.  
 Ponder the path of thy feet,  
 And let all thy ways be established.  
 Turn not to the right hand nor to the left:  
 Remove thy feet from evil.

### THE RESPONSIBILITY OF A PARENT

#### CHILDREN SHALL BE TAUGHT GOD'S GREATNESS

What we have heard and have known,  
 And our fathers have told us,  
 We will not hide from our children,  
 Showing to the generation to come the praises of the Lord,  
 And his strength, and his wondrous works that he hath done.

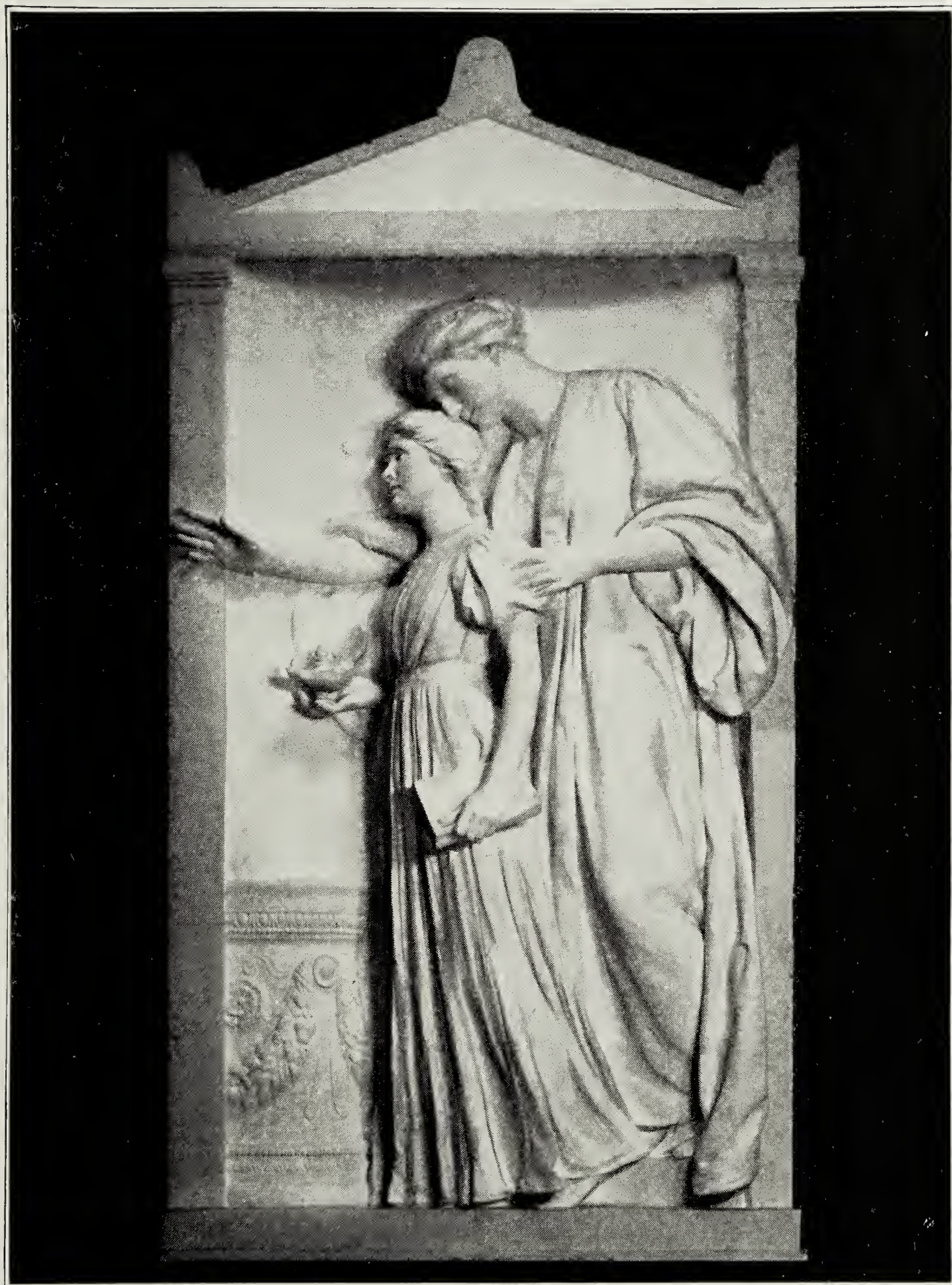
For he established a testimony in Jacob,  
 And appointed a law in Israel,  
 Which he commanded our fathers,  
 That they should make them known to their children;  
 That the generation to come might know them,  
 Even the children that should be born;  
 Who should arise and tell them to their children,  
 That they might set their hope in God,  
 And not forget the works of God,  
 But keep his commandments.

#### CHILDREN SHALL BE TAUGHT GOD'S LAW

All thy children shall be taught of the Lord,  
 And great shall be the peace of thy children.

Therefore shall ye lay up these my words in your heart  
 and in your soul;  
 And ye shall bind them for a sign upon your hand,





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Daniel C. French

THE ALICE FREEMAN PALMER MEMORIAL

*“Ponder the path of thy feet.”*





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“BIND THEM FOR A SIGN UPON YOUR HAND”

*From a painting by Stanislaus Bender*

When a son reached the age of twelve years, it was understood among the Jews that his moral education was sufficiently complete to enable him to know the Law and to keep it. He had attained the age of moral responsibility. In the picturesque language of the East, he had become a “son of the Law.” In token of this attainment of his moral majority, the father fastened the phylacteries upon the arm and forehead of his son. These phylacteries are little boxes that contain brief selections from the Mosaic Law. One box is placed on the forehead, to indicate that the laws must be memorized; the other on the left arm so that, when the arms are folded or the hands clasped in prayer, the box will be pressed against the heart, in token that the laws are to be loved and obeyed. In wearing these phylacteries in the synagogue or at prayer-time, the youth is fulfilling literally, if not spiritually, the injunction of the Book of Deuteronomy, “Bind them upon thy forehead, write them upon the tablets of thy heart.”

That they may be for frontlets between your eyes.  
 And ye shall teach them to your children,  
 Speaking of them, when thou sittest in thy house,  
 When thou walkest by the way,  
 When thou liest down,  
 And when thou risest up.



Thou shalt write them upon the doorposts<sup>32</sup> of thy house,  
and upon thy gates;  
That your days may be multiplied,  
And the days of your children,  
In the land which the Lord swore to your fathers to give  
them,  
As the days of the heavens above the earth.

## ADMONITION AND REPROOF

Train up a child in the way he should go;  
And when he is old, he will not depart from it.

Correct thy son, and he shall give thee rest;  
Yea, he shall give delight unto thy soul.

He that spareth his rod hateth his son;  
But he that loveth him chasteneth him diligently.

Foolishness is bound up in the heart of a child;  
But the rod of correction shall drive it far from him.

The rod and reproof give wisdom;  
But a child left to himself bringeth his mother to shame.

Chasten thy son while there is hope;  
And let not thy soul spare for his crying.

My son, despise not the chastening of the Lord;  
Neither be weary of his correction:





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### A CHILD REELING SILK

In the East, training up a child in the way he should go consists in setting him to work. Children work as soon as their little hands and feet can be guided with reasonable sureness. The bazaars are full of child workers, tinsmiths, cobblers, cabinet-makers, coopers, weavers and dyers. Into whatever paths the child may later stray, he has the solid training of his youth in some useful trade upon which he can depend if necessary. The lessons learned in childhood are never forgotten.



For whom the Lord loveth he correcteth;  
Even as a father the son in whom he delighteth.

As an earring of gold, and an ornament of fine gold,  
So is a wise reprovcr upon an obedient ear.

## ADMONITION

Hear me, O God!  
A broken heart  
Is my best part:  
Use still thy rod,  
That I may prove  
Therein thy love.

If thou hadst not  
Been stern to me,  
But left me free,  
I had forgot  
Myself and thee.

For sin's so sweet,  
As minds ill-bent  
Rarely repent,  
Until they meet  
Their punishment.

—*Ben Jonson*





“MY SON, KEEP MY WORD”

*From a window by Eugène Burnand*

The upturned eye and the eager face reveal the true disciple; his heart drinks in the commandment, and his will is moved to follow, through love of Him who teaches.

“Let thy mind dwell upon the ordinances of the Lord,  
And meditate continually in his commandments;  
He shall establish thy heart,  
And thy desire of wisdom shall be given unto thee.”



# THE DUTY OF A CHILD

*“Remember Now Thy Creator in the Days of Thy Youth”*

## RESPECT FOR GOD’S COMMANDMENTS

**N**OW therefore, hearken unto me, O ye children;  
For blessed are they that keep my ways.

Hear instruction, and be wise,  
And refuse it not.

Blessed is the man that heareth me, watching daily at my  
gates,

Waiting at the posts of my doors.

For whoso findeth me findeth life,  
And shall obtain favor of the Lord.

But he that sinneth against me wrongeth his own soul:  
All they that hate me love death.

My son, forget not my law;  
But let thy heart keep my commandments.

Whoso keepeth the law is a wise son;  
But he that is a companion of riotous men shameth his  
father.

My son, keep my words,  
And lay up my commandments with thee.  
Keep my commandments, and live;  
And my law, as the apple of thine eye.  
Bind them upon thy fingers,



Write them upon the tablet of thy heart.  
Say unto wisdom, "Thou art my sister";  
And call understanding thy kinswoman.

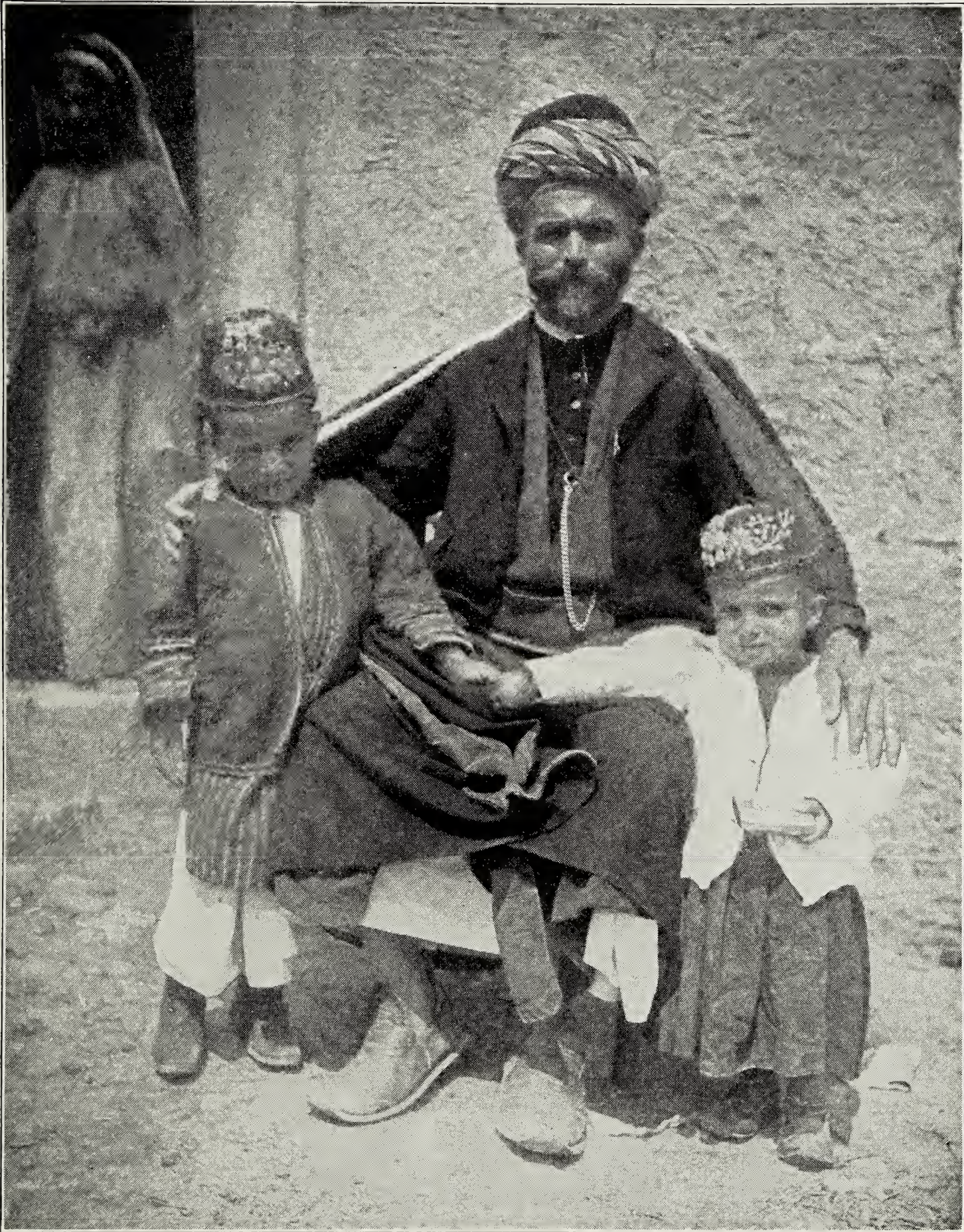
He that keepeth the commandment keepeth his own soul;  
But he that despiseth his ways shall die.

Whoso despiseth the word shall be destroyed;  
But he that feareth the commandment shall be rewarded.

My son, if thou wilt receive my words,  
And hide my commandments with thee;  
So that thou incline thine ear unto wisdom,  
And apply thy heart to understanding;  
Yea, if thou criest after knowledge,  
And liftest up thy voice for understanding;  
If thou seekest her as silver,  
And searchest for her as for hid treasures;  
Then shalt thou understand the fear of the Lord,  
And find the knowledge of God.  
For the Lord giveth wisdom;  
Out of his mouth cometh knowledge and understanding:  
He layeth up sound wisdom for the righteous;  
He is a buckler to them that walk uprightly;  
He keepeth the paths of judgment,  
And preserveth the way of his saints.  
Then shalt thou understand righteousness, and judgment,  
And equity, yea, every good path.

He that turneth away his ear from hearing the law,  
Even his prayer shall be abomination.





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#### FATHER AND SONS, RAMALLAH, PALESTINE

These sons may learn something from the oral instruction of their father. They will learn still more from the tones of his voice, from the way he carries himself, from his neatness of dress or his pride in adornment, from his emotions, from his conduct in the presence of difficulties, doubts, disappointments, sorrows, joys, success. Happy the parent who incarnates thus in himself the great moral law of God.



For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

### THE PURSUIT OF WISDOM

My son, if thou wilt, thou shalt be instructed;  
 And if thou wilt yield thy soul, thou shalt be prudent.  
 If thou love to hear, thou shalt receive;  
 And if thou incline thine ear, thou shalt be wise.  
 Stand thou in the multitude of the elders;  
 And whoso is wise, cleave thou unto him.  
 Be willing to listen to every godly discourse;  
 And let not the proverbs of understanding escape thee.  
 If thou seest a man of understanding, get thee betimes  
     unto him,  
 And let thy foot wear out the steps of his doors.  
 Let thy mind dwell upon the ordinances of the Lord,  
 And meditate continually on his commandments:  
 He shall establish thy heart,  
 And thy desire of wisdom shall be given unto thee.

—*Sirach*

### OBEDIENCE TO PARENTS

Hear, ye children, the instruction of a father,  
 And attend to know understanding:  
 For I give you good doctrine;  
 Forsake ye not my law.

For I was my father's son,  
 Tender and only beloved in the sight of my mother.  
 And he taught me also,  
 And said unto me:

“Let thy heart retain my words;  
 Keep my commandments and live:  
 Get wisdom, get understanding;





#### CHILDREN WATCHING THEIR ELDERS AT WORK

Children learn through their eyes and through their fingers. They learn most quickly and most surely when they participate with their elders in some useful work. Here some of them have already helped father and mother in the grinding of the grain, the mixing of the flour, the rolling of the dough into huge thin cakes, in the gathering of the fuel, and even the building of the simple stove of stones in the courtyard. Now they are learning the mystery of fire and the process of baking bread.

Because of the custom of early marriage, childhood in Palestine is not prolonged through as many care-free years as in our country. Children of the poorer classes early learn to work. Little girls learn to bring water from the village spring, at first in tiny jars carefully steadied on their heads, later in full-sized jars tilted jauntily and carried without a steadying hand. It is the children's daily task to gather bits of grass and brush for fuel; and in harvest-time they help gather grapes and olives.



Forget not, neither decline from the words of my mouth;  
Forsake her not and she shall preserve thee;  
Love her, and she shall keep thee.”

Hearken unto thy father,  
And despise not thy mother when she is old.

My son, hear the instruction of thy father,  
And forsake not the law of thy mother;  
For they shall be an ornament of grace unto thy head,  
And chains about thy neck.

My son, keep thy father's commandment,  
And forsake not the law of thy mother:  
Bind them continually upon thy heart;  
Tie them about thy neck.

When thou goest, it shall lead thee;  
When thou sleepest, it shall keep thee;  
And when thou awakest, it shall talk with thee.

For the commandment is a lamp;  
And the law is light;  
And reproofs of instruction are the way of life.

Apply thy heart unto instruction,  
And thine ears to the words of knowledge.

Hear counsel, and receive instruction,  
That thou mayest be wise in thy latter end.



### THE CHILD SAMUEL

*From a painting by James Sant*

The artist has interpreted for us that "fear of the Lord" which is the "beginning of wisdom." The child Samuel is here listening for the third time to the mysterious voice which at first sounded like Eli's, but which he now knows to be the voice of the living God. Innocence and awe and trust are in his face, and that spiritual quality is foreshadowed which soon will transform the sensitive child into the fearless seer.





### A VILLAGE SCHOOL IN THE HOLY LAND

Westerners cannot help contrasting the wonderful schools in their own country with the old places of instruction in the East. A dingy cellar is quite likely to serve as a schoolroom. Any place will do where the children can sit down on the ground or on their straw mats and be sheltered from sun and rain. Usually the schoolhouse is very dark. There is no equipment. The teacher has the only book. Instruction consists largely of dictation. The pupils write usually on a smooth piece of tin that once was the side of a five-gallon oil can. Ink and pen are homemade. After dictation comes the memorizing, a function which each pupil performs aloud, frequently shouting at the top of his lungs, his little body swaying back and forth to make the memory more "pliable." A boy is educated if he can read and write Arabic, recite portions of the Koran, and do a little simple number work. Among the ancient Hebrews, the only textbook was the roll of the sacred Scriptures. The first lessons were from the Law, the Proverbs, and the Psalms. These were learned by heart. The child's first writing was probably done on a piece of pottery. Boys attended school, but girls were taught at home.



## THE DUTY OF OBEDIENCE

My son, attend to my words;  
Incline thine ear unto my sayings.  
Let them not depart from thine eyes;  
Keep them in the midst of thy heart.  
For they are life unto those that find them,  
And health to all their flesh.

The ear that hearkeneth to the reproof of life  
Abideth among the wise.

He that refuseth instruction despiseth his own soul;  
But he that hearkeneth to reproof getteth understanding.

The fear of the Lord is the instruction of wisdom;  
And before honor goeth humility.

A wise son heareth his father's instruction;  
But a scorner heareth not rebuke.

A fool despiseth his father's instruction;  
But he that regardeth reproof is prudent.

A foolish son is a grief to his father,  
And bitterness to her that bore him.

Poverty and shame shall be to him that refuseth instruction;  
But he that regardeth reproof shall be honored.





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#### A MUSIC SCHOOL, PALESTINE

A performer can pick up a "school" of this kind on almost any street corner at any time. People of all lands love music. While Western ears, accustomed to full-toned harmonies, might find the wail of this little fiddle unpleasing, these small boys of Syria are genuinely fascinated. Opportunity is the only thing required to make musicians of them.



Correction is grievous unto him that forsaketh the way;  
And he that hateth reproof shall die.

He is in the way of life that keepeth instruction;  
But he that refuseth reproof erreth.

Even a child is known by his doings,  
Whether his work be pure, and whether it be right.

A wise servant shall have rule over a son that causeth  
shame,  
And shall have part of the inheritance among the brethren.

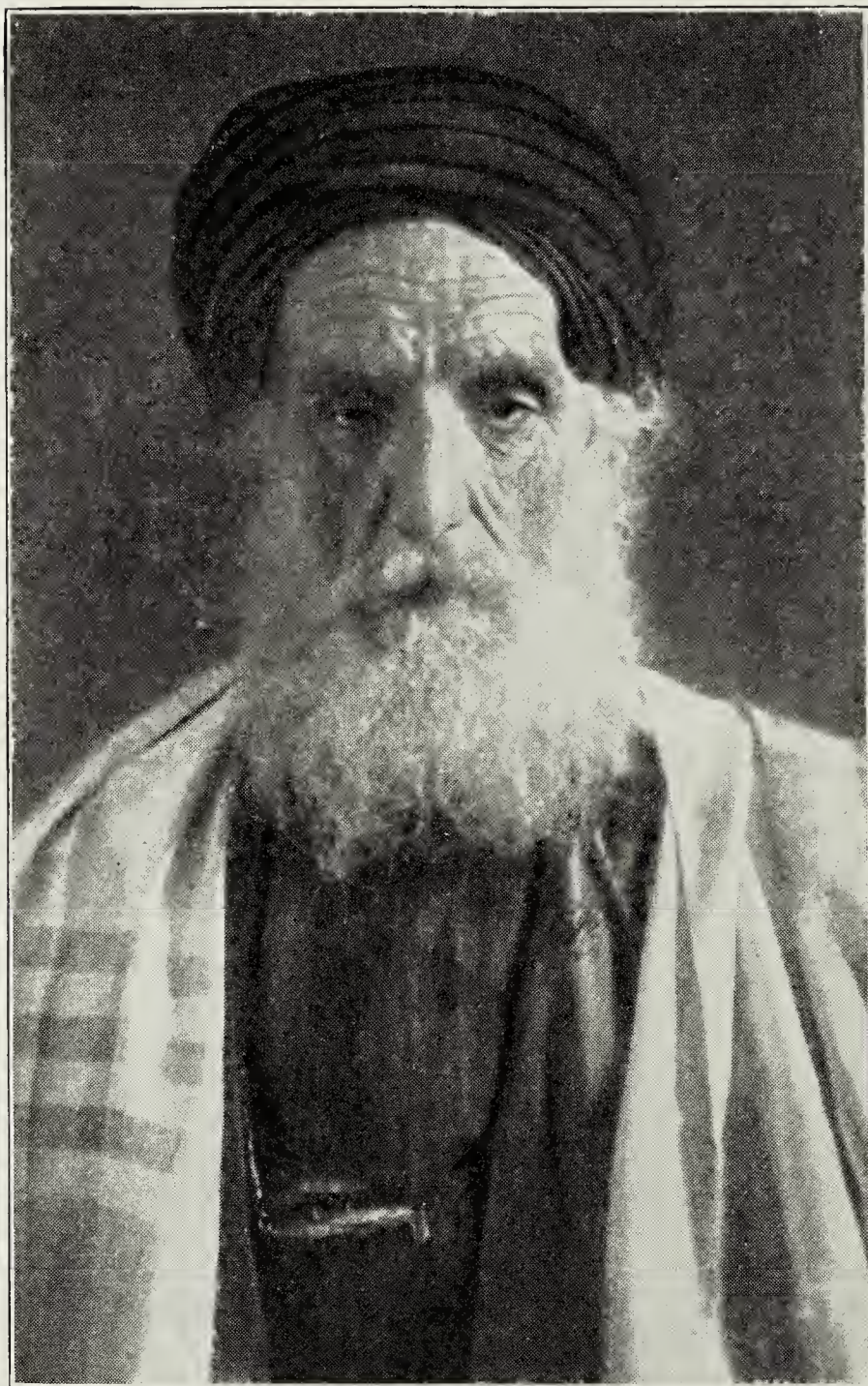
Whoso loveth instruction loveth knowledge;  
But he that hateth reproof is brutish.

He, that being often reprov'd hardeneth his neck,  
Shall suddenly be destroyed, and that without remedy.

Keep sound wisdom and discretion:  
So shall they be life unto thy soul,  
And grace to thy neck.

Let not mercy and truth forsake thee:  
Bind them about thy neck;  
Write them upon the tablet of thy heart:  
So shalt thou find favor  
And good understanding in the sight of God and man.





#### A MODERN PATRIARCH

Children think of parents as the source of their blessings. Young people regard their parents as useful but lacking in wisdom. Men and women in middle life realize the true value of parents. It is then that parents come into their own in the respect, the honor, the veneration which their mature sons and daughters give them. This is the parents' reward. It is a complete recompense for all the toil and the anxiety and the care.

By mercy and truth iniquity is purged:  
And by the fear of the Lord men depart from evil.

Cease, my son, to hear the instruction  
That causeth to err from the words of knowledge.



WOMAN AND THE HOME







## WOMAN AND THE HOME

**W**OMAN'S place in Hebrew life was higher than in any other nation of antiquity. Though subject to her husband and not yet regarded as free and equal in society, she was recognized by the Mosaic law as her husband's partner, and might take high place in the civic and religious life of her people. We find Sarah, Rebekah, Rachel, and Miriam standing beside Abraham, Isaac, Jacob, and Moses; while Deborah was both prophetess, priestess, and national leader, and Huldah spoke the authoritative word of the Lord to King Josiah and the high priest in Jerusalem.

In the worship of Israel, women attended the feasts, took part in sacrificial gatherings, and were numbered among the temple choristers. The Fifth Commandment calls for honor to the mother equally with the father. Penalties for dishonoring or disobeying a mother were severe in the extreme.

The graceful eulogy entitled "The Deeds and Virtues of a Good Wife," from the Book of Proverbs, fitly opens the section on "Woman and the Home." The fact that in the Hebrew the first letter of each verse follows the order of the alphabet testifies to the purpose that Hebrew boys and girls should commit it to memory.

The virtues of the home—faithfulness in the marriage relation, firmness and love in the training of children, care in handing down the ancestral heritage of faith, consideration for servants and the poor, and hospitality to the stranger—were emphasized by the Hebrew teachers, extolled in Hebrew poetry, and exemplified in daily life. Abraham in his tent at Hebron, Samuel the seer at Ramah, the farmer's wife at Shunem, and many other householders in our Bible narrative, illustrate in their conduct the welcome that a stranger guest might expect in the Hebrew home.





THE SPINNER

*From a painting by Charles Landelle*



# WISE AND FOOLISH WOMEN

*“A Prudent Wife Is from the Lord”*

## THE DEEDS AND VIRTUES OF A GOOD WIFE

**A** WORTHY woman<sup>3</sup> who can find?  
For her price is far above rubies.  
The heart of her husband trusteth in her,  
And he shall have no lack of gain.  
She doeth him good and not evil  
All the days of her life.

She seeketh wool and flax,  
And worketh willingly with her hands.  
She is like the merchant ships;  
She bringeth her food from afar.  
She riseth also while it is yet night,  
And giveth meat to her household,  
And their task to her maidens.

She considereth a field, and buyeth it;  
With the fruit of her hands she planteth a vineyard.

### THE SPINNER

*From a painting by Charles Landelle*

Women in the East are seldom idle. As industrious women in the West devote many odd moments to knitting and embroidery, so the women of the East spin, sometimes sitting or standing in the doorway of their houses, sometimes chatting with their neighbors. Always the hands are busy; in the left hand the distaff with its wool, in the right the ever-lengthening thread deftly twisted between the fingers until the heavy spindle nearly touches the ground. Then the fingers cease their spinning and wind up the long thread on the spindle, catching the last inch or two by a deft twist around the spindle-knob. When all the wool is spun, the mother will herself weave a little coat for her son. In the picture, the faintly suggested halo reminds us that Mary, the mother of our Lord, has always been regarded as the type of the perfect woman whose virtues are extolled in the thirty-first chapter of Proverbs—“She layeth her hands to the distaff, and her hands hold the spindle.”



She girdeth her loins with strength,  
And maketh strong her arms.  
She perceiveth that her merchandise is profitable:  
Her lamp goeth not out by night.<sup>4</sup>  
She layeth her hands to the distaff,  
And her hands hold the spindle.

She stretcheth out her hand to the poor;  
Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household;  
For all her household are clothed with scarlet.  
She maketh for herself carpets of tapestry;  
Her clothing is fine linen and purple.  
Her husband is known in the gates,  
When he sitteth among the elders of the land.  
She maketh linen garments and selleth them,  
And delivereth girdles unto the merchant.

Strength and dignity are her clothing;  
And she laugheth at the time to come.  
She openeth her mouth with wisdom;  
And the law of kindness is on her tongue.  
She looketh well to the ways of her household,  
And eateth not the bread of idleness.

Her children rise up, and call her blessed;  
Her husband also, and he praiseth her:  
“Many daughters have done worthily,  
But thou excellest them all.”

Grace is deceitful, and beauty is vain;  
But a woman that feareth the Lord, she shall be praised,  
Give her of the fruit of her hands;  
And let her works praise her in the gates.





### A GOOD WIFE AND MOTHER

*From a window by Eugène Burnand*

Good because she loves—see the hands laid gently upon the shoulders of her children; good because she looks up to Some One higher than herself and teaches her children likewise to look up. As wife, she is well characterized in the words of Sirach:

“A good wife is a good portion;  
She shall be given in the lot of those who fear the Lord.  
Be a man rich, then, or poor, his heart is glad,  
His countenance is always cheerful.”





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### DRUSE WOMEN AT THE VILLAGE OVEN

In Palestine, not every householder can own an oven or afford to operate one. Families club together, therefore, build an oven in common, coöperate in the gathering of fuel, and so reduce the high cost of living. If six families are in the scheme, the women of each family must, one day out of every six, provide the fuel for the entire baking process. In order that the supply of fuel may be adequate, the one who supplies it must always bake her bread last! The oven before us is a rather large one, made partly of stone, partly of mud. It has either

*(Continued at bottom of opposite page)*



## NOTABLE WOMEN

## JOCHEBED, THE MOTHER OF MOSES

When she saw him [Moses] that he was a goodly child, she hid him three months. But when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

## HANNAH

Hannah, the wife of Elkanah, prayed at the sanctuary at Shiloh for a son. Her prayer was granted, and she dedicated the child, Samuel, to the service of God.

“I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever.” And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him to the house of the Lord in Shiloh. And the child was young. And they slew a bullock, and brought the child to Eli.

And she said: “O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying to the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.”

a beamed or a domed roof, and there is no exit for the smoke except the front door. The women enter with their bread, squat around the edge of the circular room, and spend the hour in gossip while the bread is being baked by the little clay stove in the center. The fuel has been laboriously gathered on the hillsides, usually the tough little thorn bushes that make the pastures so uncomfortable for the sheep and goats; or, if there is a scant supply of thorn bush, an artificial fuel is used, made of chopped straw mixed with the droppings of animals. The preparation of this fuel is one of the perennial tasks of the women and children of the household. One would hardly call it an enjoyable social hour, this time of squatting in the dirt about the smouldering central fire, the air filled with the pungent and acrid smoke which escapes slowly from the doorway. Nevertheless, it and the village well are the two chief gossiping places, and, therefore, measurably take the place of the “afternoon tea” and the “sewing circle” of our Western world.

The perfect woman of our text, even though she moves in such a world as this, is not wholly of it, for the “law of kindness is on her tongue.”





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#### EXTERIOR OF A HOUSE WITH UPPER ROOM

This picture well illustrates the type of house built by the ordinary peasant in one of the better villages in Judea. The stone used is the native limestone dug out of the ground where the house stands, or obtained from a quarry near by. When first dug out, it is easily cut with saw or chisel; but when exposed to the air, it becomes hard and thus produces a house that, barring wars and accidents, will last for generations. The owner of the house in this picture must be fairly well to do. Otherwise, he would live on the ground floor with the

*(Continued at bottom of opposite page)*



## JEHOSHEBA

When Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the royal family. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years.

## THE WOMAN OF ENDOR

At the risk of her life this woman revealed to Saul his impending doom. When, overwhelmed with the news, he fell to the ground, she was moved to compassion and ministered to him.

The woman came to Saul, and saw that he was sore troubled, and said to him:

“Behold, thy handmaid hath obeyed thy voice, and I put my life in my hand. And now, I pray thee, hearken thou also to the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.”

But he refused, and said, “I will not eat.”

But his servants, together with the woman, persuaded him; and he hearkened to their voice. So he rose from the earth, and sat on the bed.

And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and baked

animal members of his household. He has added a story, which is in reality a second house built on top of the first. The only entrance is by an outside staircase and a little platform before the door, where one may sit and enjoy one's neighbors, as Abraham was wont to sit in the door of his tent in the cool of the day. The cross painted over the door and over one of the windows would indicate that the owner is a Christian, not a Mohammedan. The openings near the top of the wall show that the house has a parapet surrounding a flat roof. One may also discover the door by which the household gains access to this cool and sightly space, just the place in which to sleep on hot nights. On such a housetop in Jaffa (Joppa), it will be remembered, Peter had his vision.



unleavened bread thereof. And she brought it before Saul, and before his servants; and they ate. Then they rose up, and went away that night.

### RIZPAH

Rizpah was the mother of two of the seven sons of Saul who were slain by the Gibeonites and exposed on Mount Gibeah. She kept constant vigil beside the dead until the period of drought was broken and burial was performed.

They were put to death in the first days of harvest, in the beginning of barley harvest. And Rizpah took sackcloth, and spread it for herself upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and she suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night. And it was told David what Rizpah had done.

### ESTHER

When King Ahasuerus had been induced by Haman to issue a decree to destroy the Israelites, Esther, his Jewish wife, risked her life by entering his presence unsummoned, in order to intercede for her people.

“Fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise. And so will I go in to the king, which is not according to the law: and if I perish, I perish.”

### RAHAB

When Joshua, the leader of the children of Israel, was about to enter the Promised Land, two spies whom he had sent ahead to Jericho to explore the land came and lodged in the house of Rahab. When their presence in the city was discovered, Rahab concealed them and thus saved their lives.

The woman took the two men, and hid them, and said thus: “There came men to me, but I knew not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out. Whither the men went, I know not. Pursue after them quickly; for ye



shall overtake them." But she had brought them up to the roof of the house, and hid them with the stalks of flax.

### ABIGAIL

Nabal incurred the bitter resentment of David by refusing to furnish him and his men with needed supplies. His wife Abigail, however, by her timely measures not only appeased the anger of David, thereby saving herself and her household, but also succeeded in winning the favor of the future king.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched grain, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said to her young men, "Go on before me; behold, I come after you." But she told not her husband Nabal.

And behold, David and his men came down toward her; and she met them [and thereby saved herself and household from the vengeance of David].

And David said to Abigail: "Blessed be thy discretion, and blessed be thou, who hast kept me this day from coming to shed blood, and from avenging myself with mine own hand."

### THE WOMAN OF BAHURIM

When Absalom's conspiracy forced David to flee from Jerusalem, two of David's friends who had remained to gather news of the enemy were saved from capture by this loyal woman.

They [David's scouts] went both of them away quickly, and came to a man's house in Bahurim, who had a well in his court; whither they went down.

And the woman took and spread a covering over the well's mouth, and spread ground grain thereon; and the thing was not known.

And when Absalom's servants came to the woman to the house, they said, "Where are Ahimaaz and Jonathan?"

And the woman said to them, "They are gone over the brook of water."





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### THE COURT OF A VILLAGE HOME

The people of Palestine show their good sense by living in the open as much as possible. Houses are made to sleep in, not to live in. In this picture we see the courtyard of a village

*(Continued at bottom of opposite page)*



And when they had sought and could not find them, they returned to Jerusalem.

### THE WIDOW OF ZAREPHATH

In a time of great drought, this woman, though she had scant sustenance, hospitably received the great prophet Elijah, who had been divinely guided to her home.

Elijah said to her: "Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it to me, and afterward make for thee and for thy son. For thus saith the Lord God of Israel, 'The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'"

And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days.

### THE QUEEN OF SHEBA

When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she said to the king: "It was a true report that I heard in mine own land of thine acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard." And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came

home, the open sunny spot, where in the daytime all the inhabitants, human and sub-human, bask or perform their tasks. Grandfather and grandmother are here, the mother, the aunts, the uncles, the children and grandchildren. One discovers the wooden cradle that doubtless has served many generations; the clay mixing-bowl in the foreground, which divides the mother's attention with her small son; the family washing performed in the middle ground in another huge vessel; the water supply near at hand in the big jug, and the white rolls of clothing perched securely on a stone. Near the door, a woman is picking the stones out of her dish of grain, preparatory to grinding. On the steps is a section of the day nursery, while the old man in his Sunday "abbayeh" is whiling away his sunshine hours with a little spinning. One cannot help hoping that the box for pigeons above his head will not tumble down into the kindergarten! The pastoral touch is added by the goats, the family milk supply ever at hand in case of need.



no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

### MIRIAM

With Moses and Aaron, Miriam is mentioned in the writings of the prophet Micah as one of the leaders of the Israelites. After the destruction of Pharaoh's army in the Red Sea, she joined with the women in a song of rejoicing.

Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

### HULDAH

To Huldah, the wife of Shallum, keeper of the wardrobe, King Josiah sent for advice when the book of the law was discovered.

The king commanded them, saying: "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found." So they went to Huldah the prophetess, and they communed with her. And she said to them: "Thus saith the Lord God of Israel, Tell the man that sent you to me, 'Thus saith the Lord: Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me.' But to the king of Judah, who sent you to inquire of the Lord, thus shall ye say to him: 'Thus saith the Lord God of Israel: As touching the words which thou hast heard; because thy heart was tender, and thou hast humbled thyself before the Lord, I also have heard thee, saith the Lord. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place.'"

And they brought the king word again.



## DEBORAH

Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in the hill country of Ephraim. And the children of Israel came up to her for judgment.

“The rulers ceased in Israel, they ceased,  
Until that I Deborah arose,  
That I arose a mother in Israel.”

## JAEL

Blessed above women shall Jael be,  
The wife of Heber the Kenite;  
Blessed shall she be above women in the tent.

At her feet he [Sisera] bowed, he fell, he lay;  
At her feet he bowed, he fell:  
Where he bowed, there he fell down dead.

## RUTH

Ruth, the Moabitess, upon the death of her husband Mahlon displayed rare devotion in choosing to accompany her mother-in-law Naomi to Judah, rather than to remain in her own country with her kinsfolk.

“Entreat me not to leave thee,  
Or to return from following after thee;  
For whither thou goest, I will go;  
And where thou lodgest, I will lodge;  
Thy people shall be my people,  
And thy God my God;  
Where thou diest, will I die,  
And there will I be buried.  
The Lord do so to me,  
And more also,  
If aught but death part thee and me.”



## THE FIVE DAUGHTERS OF ZELOPHEHAD

## THEY PLEAD THEIR CAUSE

Then came the daughters of Zelophehad: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before



Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tent of meeting, saying, "Our father died in the wilderness, and he had no sons. Why should the name of our father be done away from among his family, because he had no son? Give to us therefore a possession among the brethren of our father."

## A BETHLEHEM BRIDE

On their wedding day above all others, girls long to be beautiful. This young maiden has adorned herself with all the finery the family can muster, representing the savings of years. All the embroidery, glass, and metal which they can possibly command, combine with heirlooms to make a brave show.

The Bethlehem costume is one of the showiest in Palestine. The garment worn by the bride is the gift of the groom's family; the decorations of jewelry and coins are provided by the bride's father.



## THEIR RIGHT IS RECOGNIZED

So Moses brought their cause before the Lord.

And the Lord spoke to Moses, saying, "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass to them."

## A BEAUTIFUL WOMAN

The beauty of a woman cheereth the countenance,  
And a man loveth nothing better.  
If, besides, she is of gentle speech,  
Her husband is the happiest of mortals.

He that winneth a wife hath the best of gains—  
A stronghold fortified, and a pillar of rest.  
Without a fence, the vineyard is destroyed;  
And without a wife, man is a restless wanderer.

—*Sirach*

## WISDOM'S HOUSE AND THE WANTON'S HOUSE

## I

Wisdom hath built her house,  
She hath hewn out her seven pillars:  
She hath killed her beasts;  
She hath mingled her wine:  
She hath also furnished her table.  
She hath sent forth her maidens;  
She crieth upon the highest places of the city:  
"Whoso is simple, let him turn in hither:  
As for him that wanteth understanding,  
Come eat of my bread,  
And drink of the wine which I have mingled.  
Forsake the foolish, and live;  
And go in the way of understanding."





#### A BOKHARA JEWESS

This Bokhara Jewess has decked herself in a fashion to recall vividly Isaiah's description of the proud ladies of Jerusalem. How many of these are jewels for adornment and how many of them are amulets for protection, one cannot say. Most of them probably fall into both classes. Before the days of science, when anything might be the cause of anything else,

*(Continued at bottom of opposite page)*



## II

The foolish woman is clamorous;  
 She is simple, and knoweth nothing.  
 And she sitteth at the door of her house,  
 On a seat in the high places of the city,  
 To call to them that pass by,  
 Who go right on their ways:  
 "Whoso is simple, let him turn in hither:  
 As for him that wanteth understanding,  
 Stolen waters are sweet,  
 And bread eaten in secret is pleasant."

But he knoweth not that the dead are there;  
 That her guests are in the depths of hell.

## UNWORTHY WOMEN

## THE VAIN WOMEN OF JERUSALEM

Moreover the Lord saith: "Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will expose their shame."

In that day the Lord will take away the beauty of their tinkling ornaments about their feet, and their networks, and their crescents; the pendants, and the bracelets, and the

and when words of power would often accomplish more than days of work and worry, amulets were the cheapest and surest means of obtaining health, wealth, and happiness. The mounds of all ruined cities and the tombs of all the ancient peoples yield an abundant assortment of these objects of adornment—little images of the gods, little stars, moons, suns, pendants of various kinds, bells that tinkle, bracelets that clash, things that glitter and glisten and so serve the double purpose of attracting the eye of the opposite sex and preserving the wearer from harm. It is safe to say that every modern article of female adornment can find a counterpart in the tombs of the ancient world.



mufflers; the headdress, and the ankle chains, and the sashes, and the perfume boxes, and the amulets; the rings, and the nose jewels; the festival robes, and the mantles, and the shawls and the satchels; the hand mirrors, and the fine linen, and the turbans, and the veils. And it shall come to pass, that

Instead of perfume, there shall be rottenness;  
 Instead of a girdle, a rope;  
 And instead of well set hair, baldness;  
 And instead of a robe, a girding of sackcloth;  
 Branding instead of beauty.

#### THE HEARTLESS WOMEN OF SAMARIA

Hear this word, ye kine of Bashan,  
 Who dwell in the mountain of Samaria,  
 Who oppress the poor, who crush the needy,  
 Who say to your husbands, "Bring, and let us drink."

The Lord God hath sworn by his holiness:  
 "Lo, the days shall come upon you,  
 When they shall take you away with hooks,  
 And your posterity with fishhooks,  
 And ye shall go out through the breaches,  
 Each one straight before her."

#### PROVERBS ABOUT WOMEN

A gracious woman obtaineth honor;  
 And violent men obtain riches.

House and riches are an inheritance from fathers;  
 But a prudent wife is from the Lord.

Whoso findeth a wife findeth a good thing,  
 And obtaineth favor of the Lord.



A virtuous woman is a crown to her husband;  
But she that maketh ashamed is as rottenness in his bones.

As a jewel of gold in a swine's snout,  
So is a fair woman who is without discretion.

A continual dropping in a very rainy day  
And a contentious woman are alike.

It is better to dwell in the corner of the housetop,  
Than with a contentious woman in a wide house.

It is better to dwell in the wilderness  
Than with a contentious and angry woman.

For the lips of a strange woman drop honey,  
And her mouth is smoother than oil:  
But in the end she is bitter as wormwood.

The mouth of strange women is a deep pit:  
He that is abhorred of the Lord shall fall therein.

Better is a dinner of herbs where love is,  
Than a stalled ox and hatred therewith.

Every wise woman buildeth her house;  
But the foolish plucketh it down with her hands.





#### A YOUNG HOUSEKEEPER AT THE FOUNTAIN, NAZARETH

This young housekeeper has certainly obtained an inheritance among her father's brethren, an inheritance of strength and of beauty and of intelligence. She represents the better type of women found in modern Palestine, who have profited by the education that the Christian nations of the West have brought to the village—who have learned to be clean and industrious. The dress she wears was undoubtedly made by herself. It is a piece of embroidery of some intricacy, requiring a great deal of skill and patience to make. Possibly it is her bridal costume. She is here fulfilling one of her functions as housekeeper by coming to the fountain to get the day's supply of water. Ordinarily she will not touch the jug with her hands, but will swing in stately and graceful fashion along the pathway to her home.



# HOSPITALITY AND THE HOME

*“When a Stranger Shall Sojourn with Thee”*

## THE WELCOME TO GUESTS IN OLDEN TIMES

### THE HOSPITALITY OF ABRAHAM

**A**ND the Lord appeared to Abraham by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood opposite him.

And when he saw them, he ran to meet them from the tent door, and bowed himself to the earth and said, “My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: forasmuch as ye are come to your servant.”

And they said, “So do, as thou hast said.”

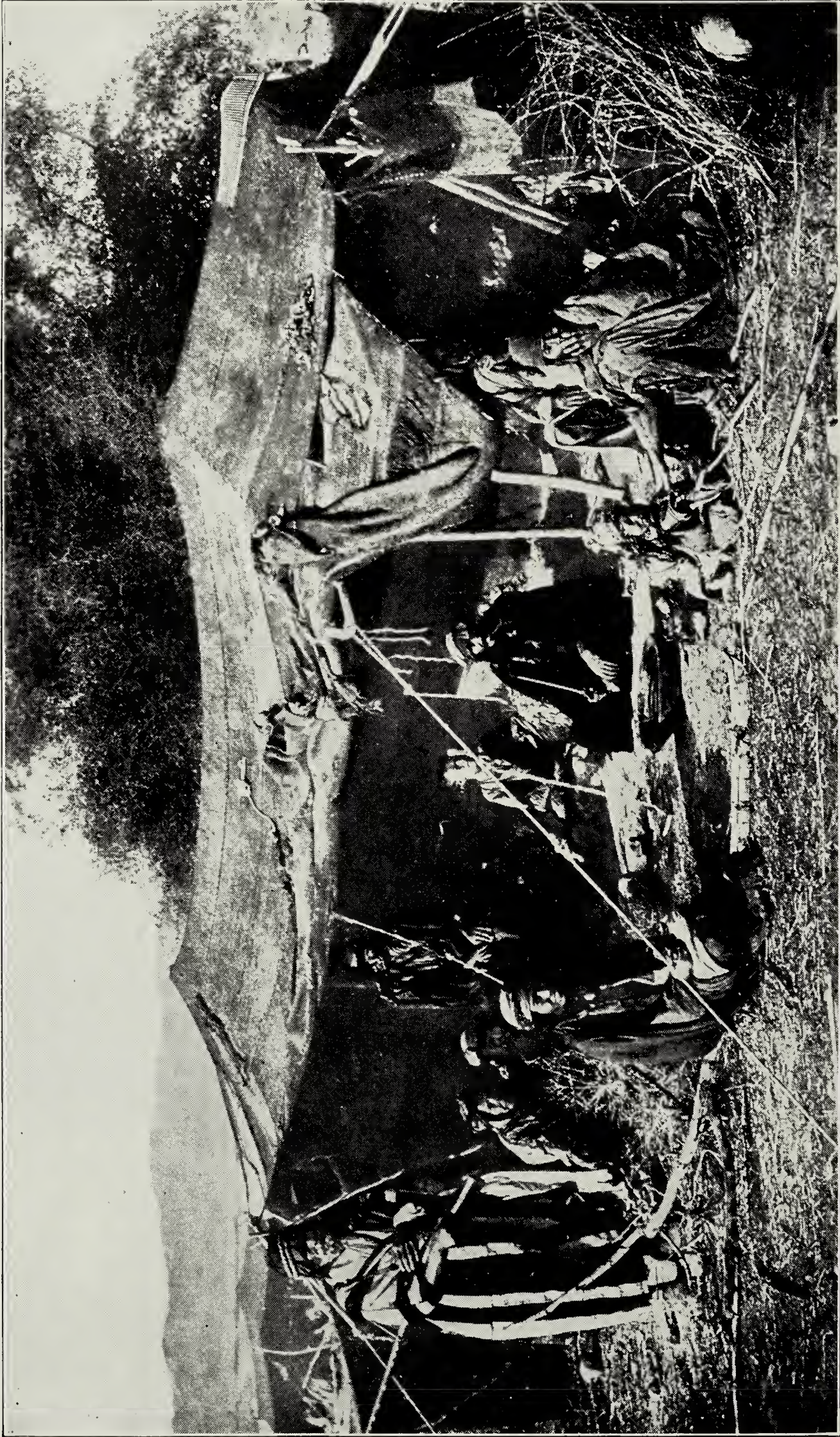
And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.”

And Abraham ran to the herd, and fetched a calf tender and good, and gave it to the servant; and he hastened to dress it.

And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they ate.

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.





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THE BEDOUIN TENT OF TODAY, A SURVIVAL OF THE PATRIARCHAL HOME

The Bedouin tent is the symbol of hospitality. In the days when inns were few, roads unsafe, and messages as slow as the human foot, men had need of one another's hospitality if they ventured at all beyond the boundaries of their home village.



## THE HOSPITALITY OF LABAN

And Rebekah had a brother, and his name was Laban: and Laban ran out to the man, to the well.

And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spoke the man to me," that he came to the man: and, behold, he stood by the camels at the well.

And he said, "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house, and Laban ungirded his camels; and he gave straw and provender for the camels and water to wash his feet, and the men's feet that were with him.

And they ate and drank, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away to my master."

## THE PRIEST OF MIDIAN

Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

And he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. But the shepherds came and drove them away: then Moses stood up and helped them, and watered their flock.

And when they came to Reuel [Jethro] their father, he said, "How is it that ye are come so soon today?"

And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock."

And he said to his daughters, "And where is he? Why is it that ye have left the man? Call him, that he may eat bread."

And Moses was content to dwell with the man.



## THE WOMAN OF SHUNEM

It happened one day, that Elisha passed to Shunem, where was a wealthy woman; and she persuaded him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said to her husband: "Behold now, I perceive that this is a holy man of God, that passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

## A WELCOME TO A SOJOURNER

## THE HOSPITALITY OF A KINSMAN

Now it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the farther side of the hill country of Ephraim, who took to him a woman out of Beth-lehem-judah. And she went away from him to her father's house to Beth-lehem-judah, and was there four whole months. And her husband rose, and went after her, to speak friendly to her, and to bring her again, having his servant with him, and a couple of asses. And she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him. And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they ate and drank, and lodged there.

And it came to pass on the fourth day, when they rose early in the morning, that he rose up to depart: and the damsel's father said to his son-in-law, "Comfort thy heart with a morsel of bread, and afterward go your way." So they sat down, and ate and drank, both of them together: for the damsel's father had said to the man, "Be content, I pray thee, and tarry all night, and let thy heart be merry."



When the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

And he rose early in the morning on the fifth day to depart; but the damsel's father said, "Comfort thy heart, I pray thee." And they tarried until afternoon, and they ate, both of them. When the man rose up to depart, he, and the damsel, and his servant, his father-in-law, the damsel's father, said to him, "Behold, now the day draweth toward evening; I pray you tarry all night: behold, the day groweth to an end; lodge here, that thy heart may be merry; and tomorrow get you early on your way, that thou mayest go home."

But the man would not tarry that night; but he rose up and departed, and came over against Jebus, which is Jerusalem.

#### THE HOSPITALITY OF A STRANGER

And when they were by Jebus,<sup>5</sup> the day was far spent; so the servant said to his master, "Come, I pray thee, and let us turn aside into this city of the Jebusites, and lodge in it."



BETHLEHEM

*Publishers' Photo Service*

A little corner of the little city whose name means "House of Bread," and should, therefore, be a symbol of hospitality. Yet this is the city in which there was "no room in the inn."



But his master said to him, "We will not turn aside into the city of a stranger, who is not of the children of Israel. We will pass over to Gibeah." So they passed on, and went their way; and the sun went down on them when they were by Gibeah, which belongeth to Benjamin. And they turned aside thither, to go in and to lodge in Gibeah. And when he went in, he sat him down in a street of the city; for there was no man that took them into his house to lodge.

And, behold, there came an old man from his work out of the field at even, who was also of the hill country of Ephraim, and he sojourned in Gibeah. But the men of the place were Benjamites. And when he had lifted up his eyes, he saw a wayfaring man in the street of the city. Then the old man said, "Whither goest thou? and whence comest thou?"

And he said to him: "We are passing from Beth-lehem-judah toward the farther side of the hill country of Ephraim. From thence am I, and I went to Beth-lehem-judah; but I am now going to the house of the Lord; and there is no man that receiveth me into his house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man that is with thy servants. There is no want of anything."

And the old man said, "Peace be with thee; however, let all thy wants lie upon me; only lodge not in the street."

So he brought him into his house, and gave provender to the asses. And they washed their feet, and ate and drank.

## A WELCOME IN A FOREIGN LAND

### HOSPITALITY TOWARD A REFUGEE

It came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom, that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt. Hadad was yet a little child.





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### THE PEOPLE OF JERICHO

Of all the miserable places in Palestine, Jericho is the most miserable. The inhabitants are of the negroid type, lacking in intelligence, in honesty, and in industry. There may be some excuse for the last, for Jericho is eight hundred feet below the sea level, in a valley where winter never comes and where the heat of summer is well-nigh intolerable. Imagine a temperature of one hundred and twenty-five degrees and higher, with a hot, dry wind blowing off the desert at forty miles an hour. Such is the temperature of Jericho in the days of the hot winds. Small wonder that no great man was ever reared in Jericho, no deed of honor was ever done there, no heroism ever exhibited in war. In the words of George Adam Smith, "Her walls always fell down, and her inhabitants were always running away."

Jericho has been associated with many great events. Here Elijah spent his last days; here Zedekiah, the last king of Judah, was captured by the Babylonians; here Baechides fortified himself in the days of the Maccabees; and here Pompey encamped on his march to Jerusalem. The Jericho of Christ's day was the city rebuilt by Herod. Under rich rulers, systems of irrigation watered its fertile soil, and beautiful groves and gardens flourished.



And they rose out of Midian, and came to Paran. And they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt.

And Pharaoh gave him a house, and appointed him victuals, and gave him land.

And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

And the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's household among the sons of Pharaoh.

When Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, "Let me depart, that I may go to mine own country."

Then Pharaoh said to him, "But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?"

And he answered, "Nothing: howbeit let me go in any wise."

#### HOSPITALITY TOWARD JOSEPH'S KINDRED

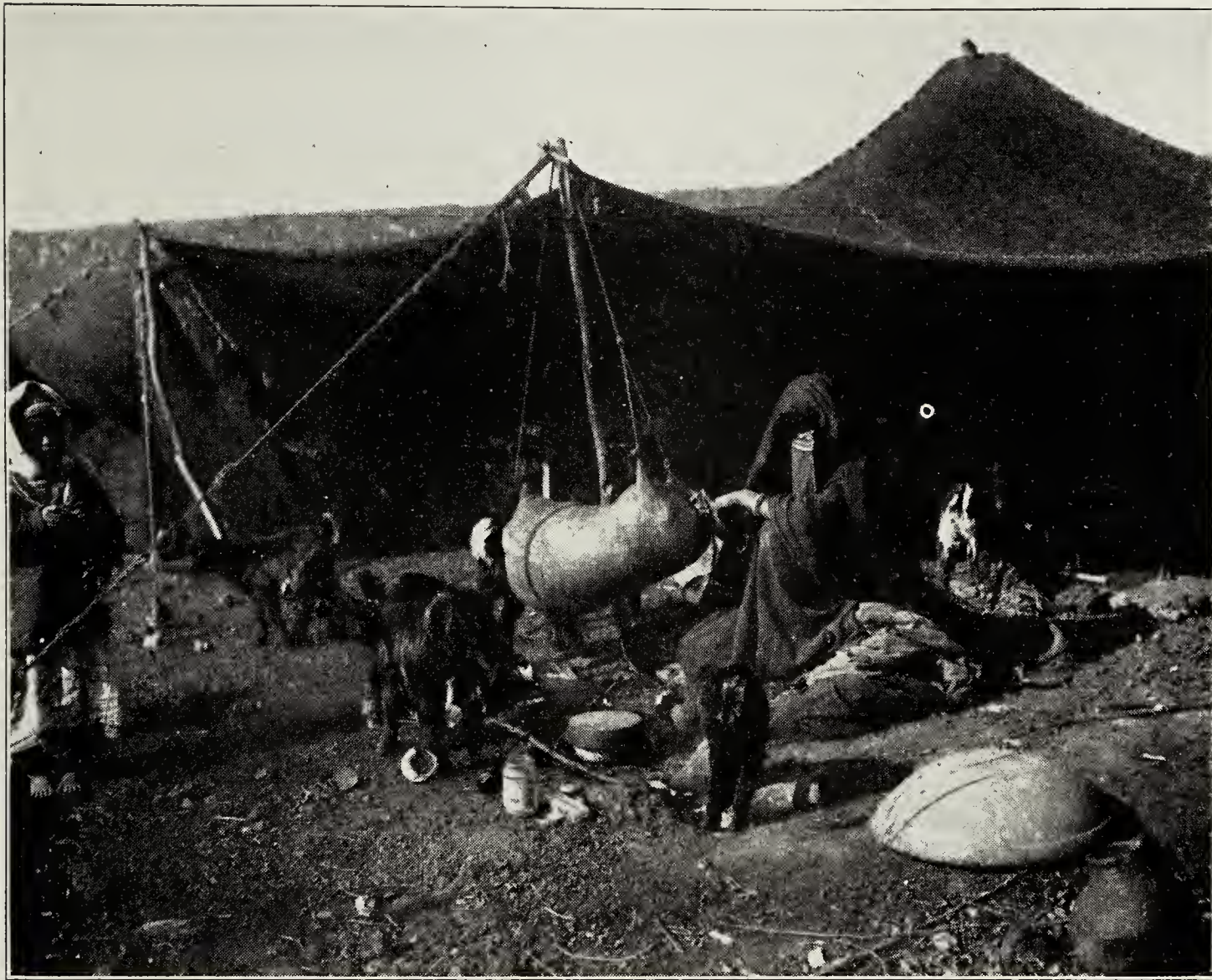
Then Pharaoh spoke to Joseph, saying: "Thy father and thy brethren are come to thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any able men among them, then make them rulers over my cattle."

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

And Pharaoh said to Jacob, "How many are the days of the years of thy life?"

And Jacob said to Pharaoh: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in





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#### THE INTERIOR OF A TENT HOME

Hospitality may be the law of this house, but few of us would care to accept such hospitality. The house is merely a cloth shelter from the wind and rain, cloth woven by the women of the household from the hair of the black goat. The poles on which it is supported are rough saplings, the guy ropes are of fiber, the tent pins of oak, driven in by the wiry women of the household, who use in the process a big wooden mallet. Such were the "hammer" and "pin" with which Jael killed the Canaanite general Sisera within her tent. Some of the occupants of this hospitable home are seen in the foreground, little children, dogs, goats and kids. A few chickens should be thrown in for good measure. Utensils are of the simplest, made for the most part of clay. The mother of the household is here engaged in churning milk, the churn being a goat's skin suspended from one of the tent poles. The woman will jerk the churn back and forth until the butter comes. Butter, sour milk, and coarse bread are the chief articles of diet in this household. A favorite dish of the desert dwellers is a thick soup made of vegetables, whenever possible, or of various wild plants, cooked in a large pot suspended from an iron tripod over the fire. This is the "pottage" of Scripture.

the days of their pilgrimage." And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

So Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.



## FAMILY AND HOME

## GOD THE GUARDIAN OF THE HOME

Except the Lord build the house,  
They labor in vain that build it:  
Except the Lord keep the city,  
The watchman waketh but in vain.  
It is vain for you to rise up early,  
To take rest late,  
To eat the bread of sorrow;  
For so he giveth his beloved sleep.

## THE HAPPY HOME

When our sons shall be as plants grown up in their youth,  
When our daughters as corner stones, polished after the  
fashion of a palace;  
When our garners are full, affording all manner of store;  
When our sheep bring forth thousands and tens of thousands  
in our fields;  
When our oxen are strong to labor;  
When there is no breaking in, nor going out,  
When there is no complaining in our streets:  
Happy is that people that is in such a case:  
Yea, happy is that people, whose God is the Lord.



WEDDING SONGS AND MARRIAGE CUSTOMS













THE BRIDE IN "THE SONG OF SONGS"  
*From a painting by Sir Edward Burne-Jones*



## WEDDING SONGS AND MARRIAGE CUSTOMS

**I**N Syria even today, the first seven days after a wedding are called "the king's week"; and during that time the married pair play king and queen. On the village threshing-floor is placed a mock throne, on which they are seated; and songs are sung daily celebrating their happiness and commenting on their beauty. It may be significant that at least two leading scholars have divided the Song of Songs, in which such songs are found, into seven sonnets or idylls, which would furnish one for each day of "the king's week."

During the procession from the house of the groom to that of the bride, this same imaginative play is carried on. The escort of the bridegroom is hailed as the retinue of King Solomon. The attendants of the bride are greeted as the ladies who surrounded Abishag, the beautiful Shunammite who was the nurse of King David in his old age. Neighbors throng into the streets. Flutes and drums and shrill cries fill the air; and the procession is swelled, as it passes on, by a train of maidens, friends of the bride and bridegroom, who have been waiting for it.

The Talmud has preserved a snatch of one of the songs sung in the olden days by the bridesmaids and girls as they danced before the bride, on the way to the bridegroom's house. It resembles these we have in the Song of Songs. In a free translation it runs as follows:

“Her eyelids are not stained with blue,  
Her red cheeks are her own;  
Her hair hangs waving as it grew,  
Her grace were wealth, alone!”





THE BELOVED

*From a painting by John M. Strudwick*



# WEDDING SONGS

*“I Will Sing to My Well-Beloved a Song”*

## THE SONG OF SONGS

### I

#### THE SHEPHERD

##### THE BRIDE

**T**ELL me, O thou whom my soul loveth,<sup>6</sup>  
Where thou feedest,  
Where thou makest thy flock to rest at noon;  
For why should I be as one that turneth aside,  
By the flocks of thy companions?

##### THE BRIDEGROOM

If thou know not, O thou fairest among women,  
Go thy way forth by the footsteps of the flock,  
And feed thy kids beside the shepherds' tents.

### II

#### THE BRIDE AND HER LOVER

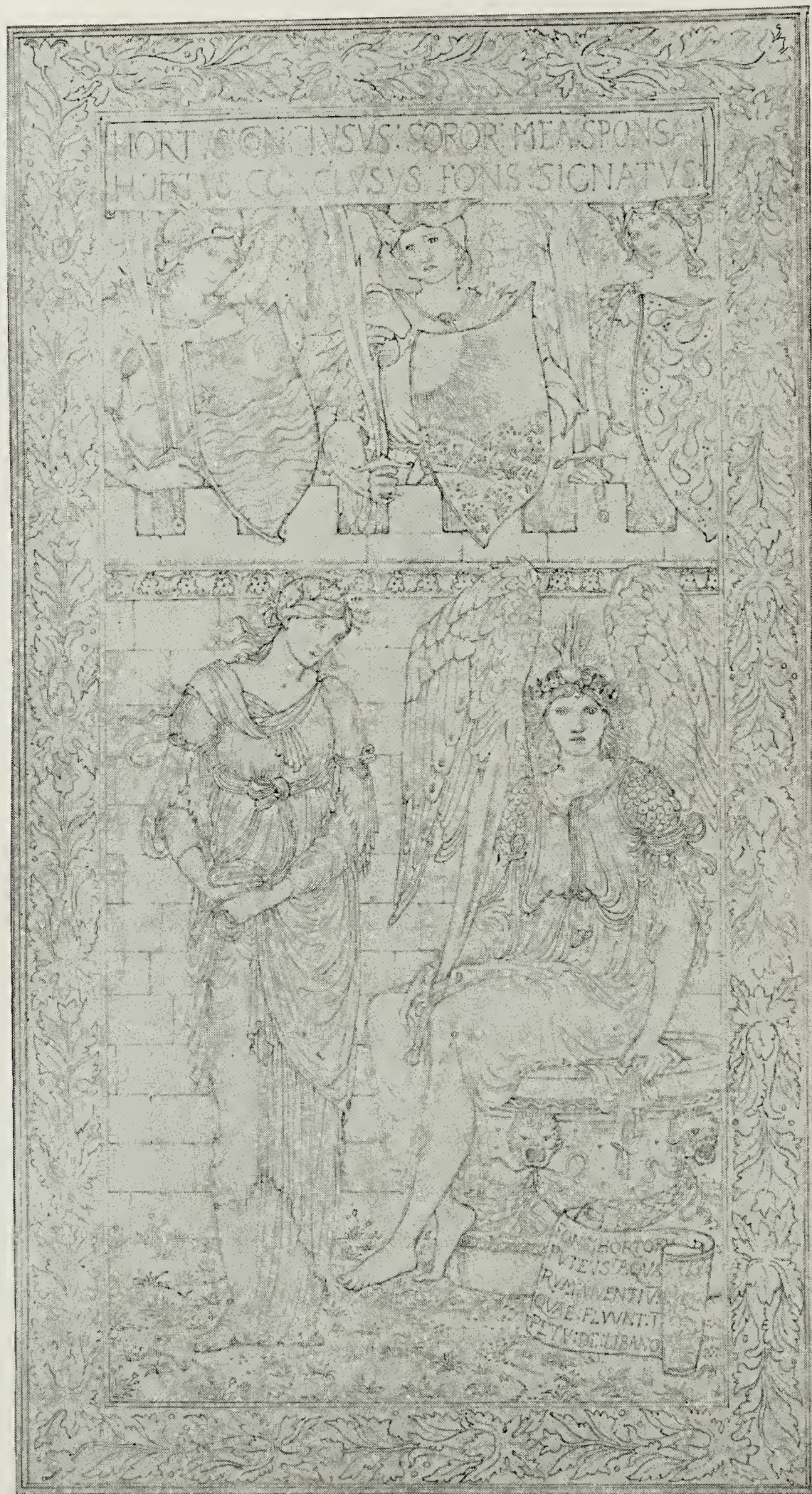
##### THE BRIDEGROOM

I have compared thee, O my love, to a steed in Pharaoh's  
chariots.

Thy cheeks are comely with plaits of hair,  
Thy neck with chains of gold.

We will make thee plaits of gold  
With studs of silver.





**THE GARDEN INCLOSED**  
*From a drawing by Sir Edward Burne-Jones*



## THE BRIDE

While the king sitteth at his table,  
 My spikenard sendeth forth its fragrance.  
 My beloved is unto me as a cluster of henna flowers  
 In the vineyards of En-gedi.

## III

## A SONG IN THE FOREST

## THE BRIDEGROOM

Behold, thou art fair, my beloved;  
 Behold, thou art fair;  
 Thine eyes are as the eyes of a dove.

## THE BRIDE

Behold, thou art fair, my beloved;  
 Yea, thou art pleasant.

Our couch is in the forest;  
 The beams of our house are cedars,  
 And our rafters are of fir.

I am [only] a rose of Sharon,  
 A lily of the valleys.

## THE BRIDEGROOM

As a lily among thorns,  
 So is my love among the daughters.

## THE BRIDE

As the apple tree among the trees of the wood,  
 So is my beloved among the sons.  
 I sat down under his shadow with great delight,  
 And his fruit was sweet to my taste.



## IV

## AWAY TO THE VINEYARDS

## THE BRIDE

The voice of my beloved!  
Behold, he cometh,  
Leaping upon the mountains,  
Skipping upon the hills.

My beloved is like a roe  
Or a young hart:  
Behold, he standeth behind our wall;  
He showeth himself through the lattice.

My beloved spoke,  
And said unto me:

## THE BRIDEGROOM

Rise up, my love,  
My fair one, come away:

For, lo, the winter is past;  
The rain is over and gone;  
The flowers appear on the earth,  
The time for the singing of birds is come,  
And the voice of the turtledove is heard in the land;

The fig tree putteth forth her green figs,  
And the vines are in blossom;  
They give forth their fragrance.

Arise, my love,  
My fair one, come away.  
O my dove, that art in the clefts of the rock,





SPRING

*From a drawing by Sir Edward Burne-Jones*



In the covert of the steep place,  
 Let me see thy countenance,  
 Let me hear thy voice;  
 For sweet is thy voice,  
 And thy countenance is lovely.

VINEDRESSERS' CHORUS

Take us the foxes, the little foxes,  
 That spoil the vineyards;  
 For our vineyards have tender grapes.

THE BRIDE

My beloved is mine, and I am his:  
 He feedeth his flock among the lilies.  
 Until the day break, and the shadows flee away,  
 Turn, my beloved, and be thou like a roe or a young hart  
 Upon the mountains of separation.

V

THE BRIDAL PROCESSION

SOLO

Who is this that cometh out of the wilderness,  
 Like pillars of smoke,  
 Perfumed with myrrh and frankincense,  
 With all powders of the merchant?

RESPONSE

Behold, it is the litter of Solomon;  
 Threescore valiant men are about it,  
 Of the mighty men of Israel.  
 They all hold swords,  
 Being expert in war:  
 Every man hath his sword upon his thigh,  
 Because of fear in the night.





“WHO IS THIS THAT COMETH OUT OF THE WILDERNESS”

*From a drawing by Sir Edward Burne-Jones*



King Solomon made himself a chariot  
 Of the wood of Lebanon.  
 He made the pillars thereof of silver,  
 The bottom thereof of gold,  
 The covering of it of purple,  
 The midst thereof being paved with love,  
 From the daughters of Jerusalem.

CHORUS

Go forth, O ye daughters of Zion,  
 And behold king Solomon,  
 With the crown wherewith his mother hath crowned him  
 On the day of his espousals,  
 And on the day of the gladness of his heart.

VI

THE PROPOSAL AND THE ACCEPTANCE OF LOVE

THE BRIDEGROOM

Thou art all fair, my love;  
 There is no spot in thee.

Come with me from Lebanon, my bride,  
 With me from Lebanon:  
 Look from the top of Amana,  
 From the top of Senir and Hermon,  
 From the lions' dens,  
 From the mountains of the leopards.

Thou hast ravished my heart, my sister, my bride;  
 Thou hast ravished my heart  
 With one look from thine eyes,  
 With one chain of thy neck.  
 How fair is thy love, my sister, my bride!  
 How much better is thy love than wine!



And the smell of thine ointments than all spices!  
 Thy lips, O my bride, drop as the honeycomb:  
 Honey and milk are under thy tongue;  
 And the smell of thy garments is like the smell of Lebanon.

A garden inclosed is my sister, my bride;  
 A spring shut up, a fountain sealed.  
 Thy plants are an orchard of pomegranates, with precious  
     fruits;  
 Henna with spikenard plants,  
 Spikenard and saffron,  
 Calamus and cinnamon, with all trees of frankincense;  
 Myrrh and aloes, with all the chief spices.<sup>7</sup>  
 Thou art a fountain of gardens,  
 A well of living waters,  
 And streams from Lebanon.

## THE BRIDE

Awake, O north wind,  
 And come, thou south;  
 Blow upon my garden,  
 That the spices thereof may flow out.  
 Let my beloved come into his garden,  
 And eat his pleasant fruits.

## THE BRIDEGROOM

I am come into my garden, my sister, my bride:  
 I have gathered my myrrh with my spice,  
 I have eaten my honeycomb with my honey,  
 I have drunk my wine with my milk.

*(To the bridal company)*

Eat, O friends;  
 Drink, yea, drink abundantly, of love.





THE DREAM

*From a drawing by Sir Edward Burne-Jones*



## VII

## THE BRIDE'S DREAM

I was asleep, but my heart waked:  
It is the voice of my beloved that knocketh, saying:  
    "Open to me, my sister, my love,  
    My dove, my undefiled!  
For my head is filled with dew,  
My locks with the drops of the night."

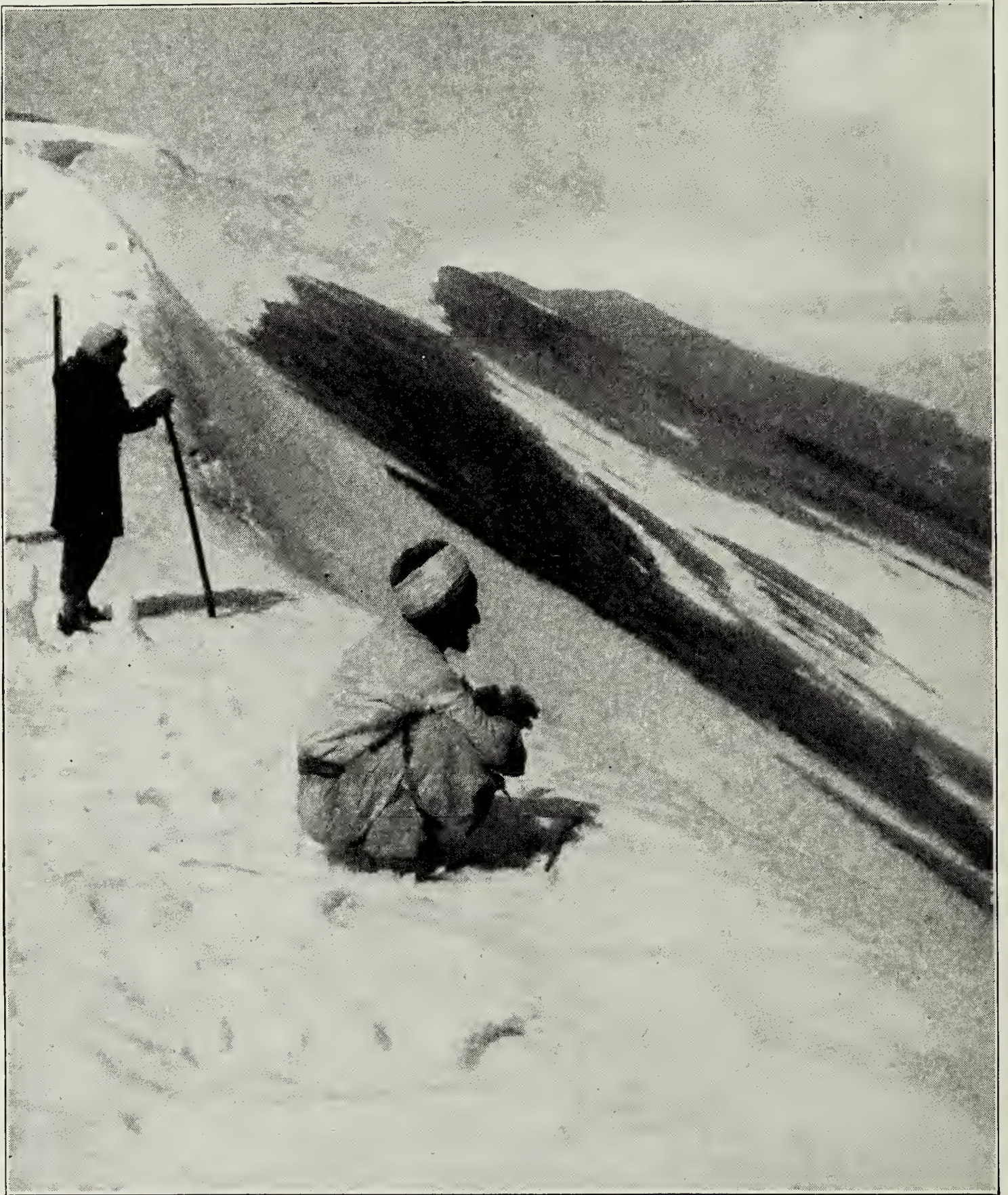
I have put off my garment;  
    How shall I put it on?  
I have washed my feet;  
    How shall I defile them?

My beloved put in his hand by the hole of the door,<sup>8</sup>  
And my heart was moved for him.  
I rose up to open to my beloved;  
    And my hands dropped with myrrh,  
    And my fingers with liquid myrrh,  
Upon the handles of the bolt.

I opened to my beloved:  
But my beloved had turned away, and was gone.  
My soul had failed me when he spoke:  
I sought him, but I could not find him;  
I called him, but he gave me no answer.

The watchmen that go about the city found me.  
They smote me, they wounded me;  
The keepers of the walls took away my mantle from me.  
I adjure you, O daughters of Jerusalem,  
If ye find my beloved,  
That ye tell him, that I am sick of love.





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### MOUNT HERMON

Modern Arabs call Mount Hermon the "sheik" or the "old man." Hermon is certainly a patriarch among mountains, clad as he is for most of the year with snow. From many a valley or hill in Palestine, laborers can lift their heads in the heat of the day and see this gleaming summit, white against the blue. It shares with Mount Tabor and Mount Carmel the honor of frequent mention in the poetry and prophecy of the Old Testament. The view from the summit, nearly ten thousand feet above the sea, is magnificent, stretching across the Lebanons and the lofty, many-colored valleys of the Beka'a on the north and west, across all the hills and valleys of Galilee to Mount Ebal and Mount Gerizim on the south; and again, down the whole length of the Jordan Valley and eastward until the haze shuts out the horizon

*(Continued at bottom of opposite page)*



## VIII

## THE BEAUTY OF THE BRIDE

## THE BRIDEGROOM

Thou art beautiful, O my love, as Tirzah,  
Comely as Jerusalem,  
Terrible as an army with banners.  
Turn away thine eyes from me,  
For they have overcome me.

Thy hair is like a flock of goats  
That stream down from Gilead.  
Thy teeth are as a flock of ewes  
Which go up from the washing;  
Whereof every one hath twins,  
And none is bereaved among them.  
Thy temples are like a piece of pomegranate  
Behind thy veil.

There are threescore queens,  
And maidens without number.  
My dove, my perfect one, is one alone,  
She is the only one of her mother;  
She is the choice of her that bore her:  
The daughters saw her, and blessed her,  
Yea, the queens, and they praised her.

Who is she that looketh forth as the morning,  
Fair as the moon,  
Clear as the sun,  
Terrible as an army with banners?

of the Arabian desert. Northeast, Damascus lies with its oases, a beautiful and refreshing sight—its white roofs rising from its circuit of verdure like “a pearl set in emeralds.” With ecstasy such as this view might inspire, the bridegroom speaks to his bride in this song of love.



## IX

## FORTH TO THE FIELDS

## THE BRIDE

I am my beloved's,  
And his longing is toward me.

## THE BRIDEGROOM

Come, my beloved, let us go forth into the field:  
Let us lodge in the villages.  
Let us go up early to the vineyards;  
Let us see if the vine hath budded;  
Whether the tender grape appear,  
And the pomegranates be in flower.

The mandrakes give forth their fragrance:  
And at our gates are all manner of precious fruits;  
All of them, new and old,  
Which I have laid up for thee, O my beloved.

## X

## LOVE IMPERISHABLE

## THE BRIDE

Set me as a seal upon thy heart,  
As a seal upon thine arm:  
For love is as strong as death.  
Jealousy is as cruel as the grave:  
The coals thereof are coals of fire,  
Which hath a most vehement flame.  
Many waters cannot quench love,  
Nor can the floods drown it:  
If a man would give all that he hath for love,  
It would surely be despised.





## CACTUS GARDENS AT SHUNEM

Modern Shunem with its mud houses, its towering ash heap, and its gardens hid by hedges of prickly pear, contains nothing of beauty. But from the summit of the ash heap, one may view a superb panorama—the Vale of Jezreel dropping down to the Jordan on the east; the abrupt wall of Gilead beyond; old Gilboa on the southeast, showing the rugged slopes where Saul and Jonathan were swifter than eagles and stronger than lions; directly across to the south, the village of Jezreel where Jezebel and Ahab plotted against Jehovah; to the southwest and west that broad triangle of Esdraelon, its surface variegated with the ruddy brown of newly-plowed farms and the many-tinted greens of growing crops; the haunch of Mount Carmel to the west; and immediately behind, the steep slope of Little Hermon, a shelter from the winds of the north. Such was the homeland of the maiden of the Song of Songs.





THE KING'S DAUGHTER  
*From a painting by Herbert S. Carmichael*



## XI

## A SUMMONS TO SONG

## THE BRIDEGROOM

O thou that dwellest in the gardens,  
The companions listen for thy voice;  
Cause me to hear it.

THE BRIDE (*singing*)

Make haste, my beloved,  
And be thou like to a roe or to a young hart  
Upon the mountains of spices.

## A WEDDING SONG FOR THE GREAT KING

*A Song of Lovely Things*

My heart is inditing a good matter:  
I speak the things which I have made touching the king:  
My tongue is the pen of a ready writer.

Thou art fairer than the children of men:  
Grace is poured into thy lips:  
Therefore God hath blessed thee forever.

Gird thy sword upon thy thigh, O most Mighty,  
With thy glory and thy majesty.  
And in thy majesty ride prosperously,  
On behalf of truth and meekness and righteousness:  
And thy right hand shall teach thee terrible things.  
Thine arrows are sharp  
In the heart of the king's enemies:  
The peoples fall under thee.  
Thy throne, O God, is forever and ever:  
The scepter of thy kingdom is a right scepter.



Thou lovest righteousness, and hatest wickedness:  
Therefore God, thy God, hath anointed thee  
With the oil of gladness above thy fellows.  
All thy garments smell of myrrh, and aloes, and cassia;  
Out of ivory palaces stringed instruments have made thee  
glad.

Kings' daughters are among thy honorable women:  
Upon thy right hand standeth the queen in gold of Ophir.  
"Hearken, O daughter, and consider, and incline thine ear:  
Forget also thine own people, and thy father's house:  
So shall the king desire thy beauty;  
For he is thy lord, and worship thou him."  
And the daughter of Tyre shall be there with a gift;  
Even the rich among the people shall entreat thy favor.

The king's daughter within the palace is all glorious:  
Her clothing is of wrought gold.  
She shall be brought unto the king in raiment of needlework;  
The maidens, her companions that follow her,  
Shall be brought unto thee:  
With gladness and rejoicing shall they be brought:  
They shall enter into the king's palace.

Instead of thy fathers shall be thy children,  
Whom thou mayest make princes in all the earth.  
I will make thy name to be remembered in all generations:  
Therefore shall the people praise thee forever and ever.



# MARRIAGE CUSTOMS

*“When a Man Taketh a Wife and Marrieth Her”*

## MARRIAGE ARRANGED BY PARENTS

**I**SHMAEL dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

Abraham said to his eldest servant, “Thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac.”

Isaac called Jacob, and blessed him, and charged him, and said to him: “Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother.”

Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, “I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to be my wife.”

## MARRIAGE TO FOREIGNERS CONDEMNED

Abraham said to his eldest servant, who ruled over all that he had: “Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou wilt not take a wife for my son of the daughters of the Canaanites, among whom I dwell.”



Esau was forty years old when he took to wife Judith the daughter of Beerî the Hittite, and Basemath the daughter of Elon the Hittite, who were a grief of mind to Isaac and to Rebekah.

And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these, which are of the daughters of the land, what good shall my life do me?"

Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

Every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

Ezra the priest stood up, and said to them: "Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession to the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives."

Then all the congregation answered and said with a loud voice, "As thou hast said, so must we do."

The people entered into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our God, and his judgments and his statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons.





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### A BRIDE OF PALESTINE

This picturesque bride wears, first of all, the "tob," the long veil of linen crash embroidered with silk stitching in brilliant colors, chiefly red. Beneath this is the tremendously heavy "saffeh," consisting of rows of coins over the top of the head on the bonnet. This head-gear is held in place by a chain under the chin, suspended from which is a coin of special value that hangs well down on the breast. This headdress is not to be taken off. It is bound into the hair and is worn night and day. The dress itself is of white linen crash embroidered with elaborate designs in colored silk. A brilliant girdle completes the costume.



## GIFTS AND MONEY INFLUENCED MARRIAGE

The servant [of Abraham] brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

Shechem spoke to his father Hamor, saying, "Get me this maiden to wife." And Hamor the father of Shechem went out to Jacob to commune with him.

And Hamor communed with him, saying: "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife."

And Shechem said to her father and to her brethren: "Let me find favor in your eyes, and what ye shall say to me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say to me; but give me the damsel to wife."

Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

## NUPTIAL FEASTS

Jacob said to Laban, "Give me my wife, for my days are fulfilled." And Laban gathered together all the men of the place, and made a feast.

So his father went down to the woman; and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.



The king [Ahasuerus] loved Esther above all the women, and she obtained grace and favor in his sight more than all the maidens; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast to all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

### WIVES GIVEN AS A REWARD FOR SERVICE

Jacob served seven years for Rachel; and they seemed to him but a few days, for the love he had to her.

Caleb said, "He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife." And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

The men of Israel said: "Have ye seen this man that is come up? surely to defy Israel is he come up. And it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

Saul said to David, "Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me and fight the Lord's battles."

Saul said, "Thus shall ye say to David, 'The king desireth not any dowry, but a hundred of the Philistines.'" Wherefore David rose and went, he and his men, and slew of the Philistines two hundred men. And Saul gave him Michal his daughter to wife.





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#### A WEDDING IN THE HOLY LAND TODAY

Everybody has on his best clothes. In the full sunlight this motley crowd is as variegated and as brilliant as a garden of pansies. It is the crowd of merrymakers who have assembled outside the house of the groom in order to express, in their homely and hearty fashion, their happiness at the groom's good fortune. Evidently an antiphonal song is in progress. The man in the middle is the leader of the chorus; he improvises the verses for the occasion, while the crowd chants the oft-repeated refrain to the accompaniment of clapping hands and stamping feet and swaying heads.



## WIVES FROM AMONG CAPTIVES

## AN EARLY CUSTOM

When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire for her, that thou wouldst have her for thy wife; then thou shalt bring her home to thy house; and she shall shave her head and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month: and after that thou shalt be her husband, and she shall be thy wife.

## THE CAPTURE OF THE MAIDENS OF SHILOH

During a civil strife, the tribe of Benjamin lost so many of their women that later they were driven to a desperate expedient in order to secure wives. They lay in wait for the maidens of Shiloh who gathered to dance at their annual festival, and captured many of them.

Then the elders of the congregation said, "How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?"

And they said, "Behold, there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah."

And they commanded the sons of Benjamin, saying: "Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their fathers or their brethren come to us to complain, that we will say to them, 'Grant them graciously to us; because we took not for each man of them his wife in battle; neither did ye give them to them, else would ye now be guilty.'"



And the sons of Benjamin did so, and took them wives, according to their number, of them that danced, whom they carried off; and they went and returned to their inheritance, and built the cities, and dwelt in them.

### A BROTHER'S WIDOW

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without to a stranger. Her husband's brother shall take her to him to wife, and perform the duty of a husband's brother to her.

And it shall be, that the first-born shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

And if the man like not to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, "My husband's brother refuseth to raise up to his brother a name in Israel: he will not perform the duty of my husband's brother."

Then the elders of his city shall call him, and speak to him; and if he stand to it, and say, "I like not to take her"; then shall his brother's wife come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, "So shall it be done to that man that will not build up his brother's house."

And his name shall be called in Israel, "The house of him that hath his shoe loosed."



## TYPES OF CHARACTER







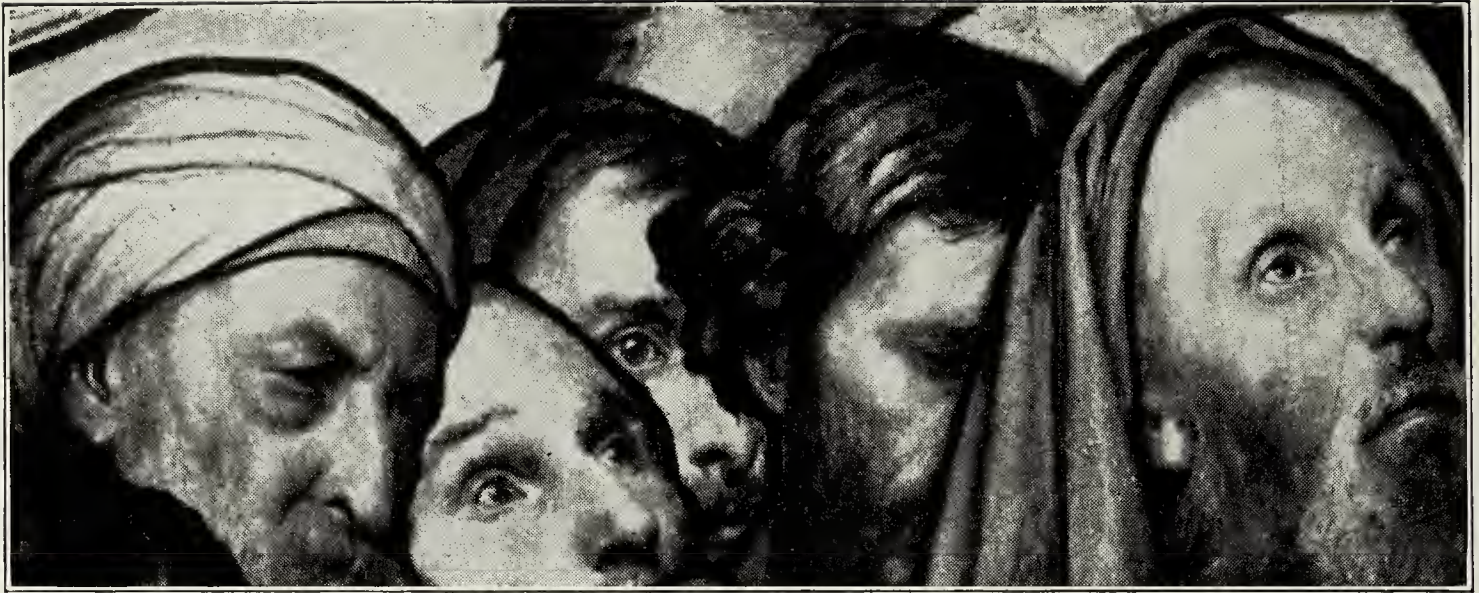
## TYPES OF CHARACTER

**T**HE modern science of psychology undertakes to study man by analysis, observation, and controlled experimental determinations. Long before such studies were thought of, the Hebrew philosophers were studying the men and women who lived around them or figured in the records of their glorious days of old. How well they succeeded in recognizing and describing the prevailing traits and forms of human character, this section shows.

In thus "holding the mirror up to nature," and so enabling the reader to discover himself, for his encouragement or warning, and to make wise choice of friends and companions, the expounders of Hebrew wisdom have added notably to the ethical message of their race. With rare insight they have touched off the characteristics of each type in turn, now in vivid simile, now with earnest word of exhortation, and again in stinging satire. So inclusive is their survey of society, that the likeness of every type of individual may here be found.

In the education of the Scottish people since Reformation days, the Bible has always held chief place as a textbook; and for the younger pupils the reading lessons have been largely taken from the Book of Proverbs, where these contrasted types of humanity most vividly appear. The result of this study is seen in those traits of thrift, prudence, and power to win success from a hard environment which we associate with the character of the Scottish people, and in which they resemble the Jewish race, whose youth has for more than twenty centuries been similarly nurtured.





*From a window by Eugène Burnand*

## ADMIRABLE TYPES OF CHARACTER

*“A Good Man Obtaineth Favor of the Lord”*

### THE GENEROUS MAN

**M**ANY will entreat the favor of the liberal man;  
And every man is a friend to him that giveth gifts.

The liberal soul shall be made fat;  
And he that watereth shall be watered also himself.

There is that scattereth,  
And increaseth yet more:  
There is that withholdeth what is justly due;  
But it tendeth only to want.

He that hath a bountiful eye shall be blessed;  
For he giveth of his bread to the poor.



He that giveth unto the poor shall not lack;  
But he that hideth his eyes shall have many a curse.

He that withholdeth grain, the people shall curse him;  
But blessing shall be upon the head of him that selleth it.

The liberal deviseth liberal things;  
And by liberal things shall he stand.

### THE HUMBLE MAN

Better is it to be of a humble spirit with the lowly  
Than to divide the spoil with the proud.

A man's pride shall bring him low;  
But honor shall uphold the humble in spirit.

The reward of humility and the fear of the Lord  
Is riches, and honor, and life.

Better is the end of a thing than the beginning thereof;  
And the patient in spirit is better than the proud in spirit.

Put not thyself forward in the presence of the king,  
And stand not in the place of great men;  
For better is it that it be said unto thee, "Come up hither,"  
Than that thou shouldst be put lower in the presence of the  
prince  
Whom thine eyes have seen.



Lord, thou hast heard the desire of the humble:  
Thou wilt prepare their heart, thou wilt cause thine ear to  
hear:  
To judge the fatherless and the oppressed,  
That the man of the earth may no more oppress.

### THE DILIGENT MAN

The hand of the diligent shall bear rule;  
But the slothful shall be put under taskwork.

The soul of the sluggard desireth, and hath nothing;  
But the soul of the diligent shall be made fat.

He becometh poor that worketh with a slack hand;  
But the hand of the diligent maketh rich.

He that tilleth his land shall have plenty of bread;  
But he that followeth after vain persons shall have poverty  
enough.

He that gathereth in summer is a wise son;  
But he that sleepeth in harvest is a son that causeth shame.

Whoso keepeth the fig tree shall eat the fruit thereof:  
So he that waiteth on his master shall be honored.

Seest thou a man diligent in his business?  
He shall stand before kings;  
He shall not stand before obscure men.





THE TAILOR

*From a painting by James J. Tissot*



## THE WISE MAN

A wise man is strong;  
Yea, a man of knowledge increaseth strength.

A scorner seeketh wisdom, and findeth it not;  
But knowledge is easy to him that understandeth.

Wisdom resteth in the heart of him that hath understanding;  
But that which is in the midst of fools is made known.

Counsel in the heart of man is like deep water;  
But a man of understanding will draw it out.

How much better is it to get wisdom than gold!  
And to get understanding is rather to be chosen than silver.

A man's wisdom maketh his face to shine,  
And the hardness of his face shall be changed.

He that walketh with wise men shall be wise;  
But a companion of fools shall be destroyed.

The heart of the wise teacheth his mouth,  
And addeth learning to his lips.

He that getteth wisdom loveth his own soul:  
He that keepeth understanding shall find good.









THE MERCIFUL MAN  
*From a painting by Pompeo Batoni*



A man shall be commended according to his wisdom;  
But he that is of a perverse heart shall be despised.

Folly is joy to him that is destitute of wisdom;  
But a man of understanding walketh uprightly.

A wise man scaleth the city of the mighty,  
And casteth down the strength of the confidence thereof.

The crown of the wise is their riches;  
But the foolishness of fools is folly.

These things also belong to the wise.  
It is not good to have respect of persons in judgment.

### THE MERCIFUL MAN

The merciful man doeth good to his own soul;  
But he that is cruel troubleth his own flesh.

Withhold not good from them to whom it is due,  
When it is in the power of thy hand to do it.  
Say not unto thy neighbor,  
“Go, and come again,  
And tomorrow I will give thee,”  
When thou hast it by thee.

What doth the Lord require of thee, but to do justly, and  
to love mercy, and to walk humbly with thy God?



If thine enemy be hungry, give him bread to eat;  
And if he be thirsty, give him water to drink;  
For thou shalt heap coals of fire upon his head,  
And the Lord shall reward thee.

He that despiseth his neighbor sinneth;  
But he that hath mercy on the poor, happy is he.

He that hath pity upon the poor lendeth unto the Lord;  
And that which he hath given will he pay him again.

The righteous considereth the cause of the poor:  
The wicked hath not understanding to know it.

That which maketh a man to be desired is his kindness;  
And a poor man is better than a liar.

Blessed is he that considereth the poor:  
The Lord will deliver him in time of trouble.  
The Lord will preserve him, and keep him alive,  
And he shall be blessed upon the earth:  
And deliver not thou him unto the will of his enemies.  
The Lord will strengthen him upon the bed of languishing:  
Thou wilt make all his bed in his sickness.

Remove not the old landmark;  
And enter not into the fields of the fatherless;  
For their Redeemer is mighty;  
He will plead their cause against thee.



## THE PRUDENT MAN

The heart of the prudent getteth knowledge;  
And the ear of the wise seeketh knowledge.

The wise in heart shall be called prudent;  
And the sweetness of the lips increaseth learning.

The wisdom of the prudent is to understand his way;  
But the folly of fools is deceit.

A prudent man foreseeth the evil, and hideth himself;  
But the simple pass on and are punished.

A prudent man concealeth knowledge;  
But the heart of fools proclaimeth foolishness.

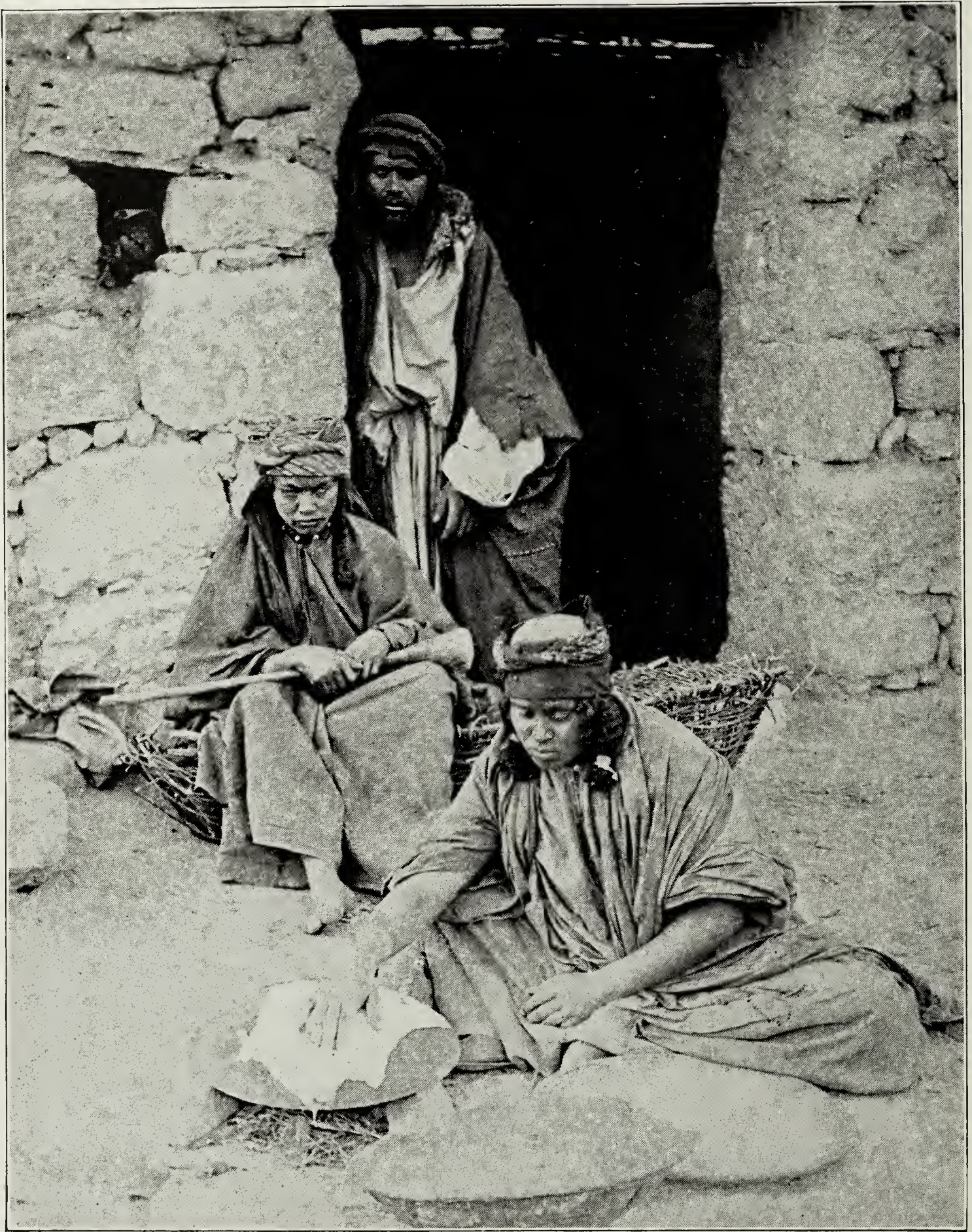
A wise man feareth, and departeth from evil;  
But the fool rageth, and is confident.

The simple believeth every word;  
But the prudent man looketh well to his going.<sup>9</sup>

The simple inherit folly;  
But the prudent are crowned with knowledge.

A fool's wrath is presently known;  
But a prudent man covereth shame.





### THE SLOTHFUL MAN

It is easy to be slothful when public spirit does not condemn the slacker. In general, it may be said that in the East manual labor is regarded as an evil to be avoided by the men-folk if possible. Unfortunately, women cannot avoid work, for the life of their household depends upon their industry; but if a man can get the semblance of a living by barter or begging or both, he will not stoop to work. This picture is to a certain extent typical. The woman is working, the man is looking on.



# UNDESIRABLE TYPES OF CHARACTER

*“Forsake the Foolish and Live; and Go in the Way of Understanding”*

## THE SLUGGARD

**G**O to the ant, thou sluggard;  
Consider her ways, and be wise:  
Which having no guide,  
Overseer, or ruler,  
Provideth her meat in the summer,  
And gathereth her food in the harvest.

How long wilt thou sleep, O sluggard?  
When wilt thou arise from thy sleep?  
“Yet a little sleep, a little slumber,  
A little folding of the hands to sleep”;  
So shall thy poverty come as a robber,  
And thy want as an armed man!

As the door turneth upon its hinges,  
So doth the sluggard upon his bed.

Slothfulness casteth into a deep sleep;  
And the idle soul shall suffer hunger.

Love not sleep, lest thou come to poverty:  
Open thine eyes, and thou shalt be satisfied with bread.



The desire of the sluggard killeth him;  
For his hands refuse to labor.

The sluggard will not plow by reason of the cold;  
Therefore shall he beg in harvest, and have nothing.

By much slothfulness the building decayeth;  
And through idleness of the hands the house leaketh.

He also that is slothful in his work  
Is brother to him that is a great waster.

As vinegar to the teeth, and as smoke to the eyes,  
So is the sluggard to those that send him.

The sluggard burieth his hand in the dish:  
It wearieth him to bring it again to his mouth.

The sluggard saith, "There is a lion without;  
I shall be slain in the streets."

The sluggard is wiser in his own conceit  
Than seven men that can render a reason.

The way of the sluggard is as a hedge of thorns;  
But the path of the righteous is made a highway.

The slothful man roasteth not that which he took in hunt-  
ing:  
But the substance of a diligent man is precious.



## THE CORRUPT MAN

As the partridge that sitteth on eggs which she hath not laid,  
So is he that getteth riches, and not by right:  
In the midst of his days they shall leave him;  
At his end he shall be a fool.

To have respect of persons is not good;  
For, for a piece of bread, that man will transgress.

A wicked man taketh a gift out of the bosom,  
To pervert the ways of judgment.

The king by judgment establisheth the land;  
But he that receiveth bribes overthroweth it.

A bribe is as a precious stone in the eyes of him that hath it:  
Whithersoever it turneth, it prospereth.

Surely extortion maketh a wise man foolish;  
And a gift destroyeth the understanding.

For the company of the godless shall be barren,  
And fire shall consume the tents of bribery.

For I know your manifold transgressions and your mighty  
sins, ye that afflict the just, that take a bribe, and that turn  
aside the poor in the gate from their right.



## THE FOOL

Though thou shouldst bray a fool<sup>10</sup> in a mortar among wheat  
with a pestle,  
Yet will not his foolishness depart from him.

The wise shall inherit glory;  
But shame shall be the promotion of fools.

It is as sport to a fool to do wickedness;  
But a man of understanding hath wisdom.

As a dog returneth to his vomit,  
So a fool returneth to his folly.

If a wise man contendeth with a foolish man,  
Whether he rage or laugh, there is no rest.

A fool hath no delight in understanding,  
But that his heart may reveal itself.

He that troubleth his own house shall inherit the wind;  
And the fool shall be servant to the wise of heart.

Answer not a fool according to his folly,  
Lest thou also be like unto him.  
Answer a fool according to his folly,  
Lest he be wise in his own conceit.





### THE FOOL

*From a drawing by H. J. Ford*

This man is a fool because he is unable to evaluate the gifts of life intelligently. Some values are spiritual, and the acquisition of them puts man among the immortals. Such are courage, justice, mercy, sympathy, kindness, the social mind and heart. Other values are material—things to eat, to wear, and to enjoy. All these perish in the using. The subject of this picture had judged that things temporal are one's most valuable possessions.



Let a bear robbed of her whelps meet a man,  
Rather than a fool in his folly.

Wherefore is there a price in the hand of a fool to get wisdom,  
Seeing he hath no understanding?

He that begetteth a fool doeth it to his sorrow;  
And the father of a fool hath no joy.

As snow in summer, and as rain in harvest,  
So honor is not seemly for a fool.

He that sendeth a message by the hand of a fool  
Cutteth off his own feet, and drinketh in damage.

A stone is heavy, and the sand weighty;  
But a fool's wrath is heavier than them both.

A reproof entereth more into a wise man  
Than a hundred stripes into a fool.

A wise man's heart is at his right hand;  
But a fool's heart at his left.

Yea also, when he that is a fool walketh by the way, his  
wisdom faileth him, and he saith to every one that he is a fool.

Wisdom is too high for a fool:  
He openeth not his mouth in the gate.



He that trusteth in his own heart is a fool;  
But whoso walketh wisely, he shall be delivered.

It is better to hear the rebuke of the wise,  
Than for a man to hear the song of fools.  
For as the crackling of thorns under a pot,  
So is the laughter of the fool.

Forsake the foolish, and live;  
And go in the way of understanding.

### THE CONCEITED MAN

Woe unto them that are wise in their own eyes,  
And prudent in their own sight.

The way of a fool is right in his own eyes;  
But he that hearkeneth unto counsel is wise.

Seest thou a man wise in his own conceit?  
There is more hope of a fool than of him.

No doubt but ye are the people,  
And wisdom shall die with you.

Let not the wise man glory in his wisdom,  
Neither let the mighty man glory in his might,  
Let not the rich man glory in his riches;  
But let him that glorieth glory in this,



That he understandeth and knoweth me,  
 That I am the Lord who exerciseth lovingkindness, judgment,  
 and righteousness, in the earth:  
 For in these things I delight.

### THE AVARICIOUS MAN

He that is greedy of gain troubleth his own house<sup>11</sup>;  
 But he that hateth bribes shall live.

He that by usury and unjust gain increaseth his substance,  
 He shall gather it for him that will pity the poor.

He that loveth silver shall not be satisfied with silver;  
 Nor he that loveth abundance with increase.  
 When goods increase, they are increased that eat them;  
 And what good is there to the owners thereof,  
 Save the beholding of them with their eyes?

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil adventure; and he begetteth a son, and there is nothing in his hand. As he was born, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand.

There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, "For whom do I labor, and bereave my soul of good?" This is also vanity; yea, it is a sore travail.





“HE THAT LOVETH SILVER”

There is that coveteth greedily all the day long;  
But the righteous giveth and spareth not.

A faithful man shall abound with blessings;  
But he that maketh haste to be rich shall not be unpunished.

There is a generation whose teeth are as swords,  
And their jaw teeth as knives,  
To devour the poor from off the earth,  
And the needy from among men.



He that hasteneth to be rich hath an evil eye,  
And considereth not that poverty shall come upon him.

They that trust in their wealth,  
And boast themselves in the multitude of their riches;  
None of them can by any means redeem his brother,  
Nor give to God a ransom for him:  
That he should live forever,  
And not see corruption.

### THE QUICK-TEMPERED MAN

He that is soon angry dealeth foolishly;  
And a man of wicked devices is hated.

He that is slow to wrath is of great understanding;  
But he that is hasty of spirit exalteth folly.

Seest thou a man that is hasty in his words?  
There is more hope of a fool than of him.

A wrathful man stirreth up strife;  
But he that is slow to anger appeaseth strife.

A man of great wrath shall suffer punishment;  
For if thou deliver him, yet thou must do it again.

An angry man stirreth up strife,  
And a furious man aboundeth in transgression.



Make no friendship with an angry man;  
And with a furious man thou shalt not go;  
Lest thou learn his ways,  
And get a snare to thy soul.

Be not hasty in thy spirit to be angry;  
For anger resteth in the bosom of fools.

### THE BOASTER

Let another man praise thee, and not thine own mouth;  
A stranger, and not thine own lips.

Whoso boasteth himself of a gift falsely  
Is like clouds and wind without rain.

Let not him that girdeth on his harness boast himself as he  
that putteth it off.

When the Lord hath performed his whole work upon  
mount Zion and on Jerusalem, I will punish the fruit of the  
stout heart of the king of Assyria, and the glory of his high  
looks. For he saith:

“By the strength of my hand I have done it,  
And by my wisdom; for I am prudent:  
And I have removed the bounds of the peoples,  
And have robbed their treasures,  
And I have put down the inhabitants like a valiant man:  
And my hand hath found as a nest  
The riches of the peoples;  
And as one gathereth eggs that are left,



Have I gathered all the earth;  
And there was none that moved the wing,  
Or opened the mouth, or chirped.”  
Shall the ax boast itself against him that heweth therewith?  
Or shall the saw magnify itself against him that wieldeth it?  
As if a rod should wield them that lift it up,  
Or as if a staff should lift up him that is not wood.

For the wicked boasteth of his heart's desire,  
And blesseth the covetous, whom the Lord abhorreth.

Talk no more so exceeding proudly:  
Let not arrogancy come out of your mouth;  
For the Lord is a God of knowledge,  
And by him actions are weighed.

### THE HYPOCRITE

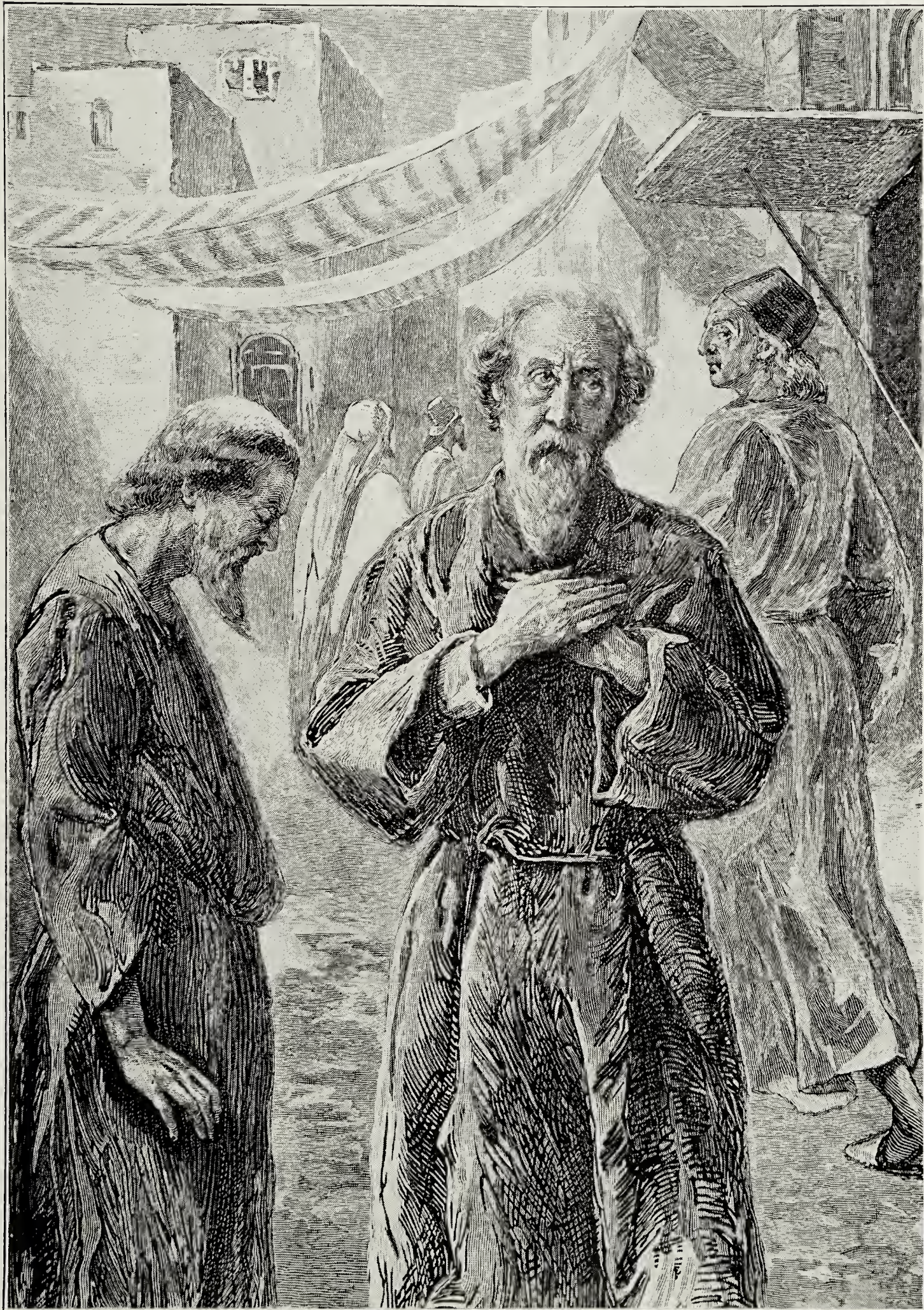
The sacrifice of the wicked is an abomination:  
How much more, when he bringeth it with a wicked mind!

A hypocrite with his mouth destroyeth his neighbor;  
But through knowledge shall the just be delivered.

He that blesseth his friend with a loud voice,  
Rising early in the morning,  
It shall be counted a curse to him.

He that saith unto the wicked, “Thou art righteous”;  
Him shall the people curse, nations shall abhor him.





THE HYPOCRITE

*From a drawing by Henry Sandham*



For it was not an enemy that reproached me;  
Then I could have borne it:  
Neither was it he that hated me that did magnify himself  
against me;  
Then I would have hid myself from him:  
But it was thou, a man mine equal,  
My companion, and my familiar friend.  
We took sweet counsel together,  
We walked unto the house of God in company.

He hath put forth his hands against such as be at peace  
with him:  
He hath broken his covenant.  
The words of his mouth were smoother than butter,  
But war was in his heart:  
His words were softer than oil,  
Yet were they drawn swords.

### THE FLATTERER

Fervent lips and a wicked heart  
Are like an earthen vessel overlaid with silver dross.

He that rebuketh a man shall afterward find more favor  
Than he that flattereth with the tongue.

A man that flattereth his neighbor  
Spreadeth a net for his feet.

A lying tongue hateth those whom it hath wounded;  
And a flattering mouth worketh ruin.



## THE TALEBEARER

A talebearer revealeth secrets;  
But he that is of a faithful spirit concealeth the matter.

Where no wood is, there the fire goeth out:  
So where there is no talebearer, the strife ceaseth.

He that goeth about as a talebearer revealeth secrets:  
Therefore meddle not with him that openeth wide his lips.

A froward man soweth strife;  
And a whisperer separateth chief friends.

The words of a talebearer are as dainty morsels,  
And they go down into the innermost parts.

He that covereth a transgression seeketh love;  
But he that repeateth a matter separateth chief friends.

Debate thy cause with thy neighbor himself,  
And disclose not the secret of another;  
Lest he that hear it revile thee,  
And thine infamy turn not away.

Slander not a servant unto his master,  
Lest he curse thee and thou be held guilty.

Thou shalt not go up and down as a talebearer among thy  
people.





MAMMON

*From a painting by George F. Watts*



## THE OPPRESSOR

So I returned and considered all the oppressions that are done under the sun; and, behold, the tears of such as were oppressed, and they had no comforter.

He that oppresseth the poor reproacheth his Maker;  
But he that honoreth him hath mercy on the poor.

Rob not the poor, because he is poor,  
Neither oppress the afflicted in the gate;  
For the Lord will plead their cause,  
And despoil of life those that despoil them.

## MAMMON

*From a painting by George F. Watts*

Oppression exists only in concrete cases. There is usually a definite oppressor, but frequently in our complex civilization oppression comes through evil conditions for which no one in particular is responsible, but only the general greed of mankind and the lust of power. Watts has here personified this general cause of oppression and given it the name of Mammon. Milton once conceived Mammon in very definite and unlovely fashion:

“Mammon led them on . . .

Mammon, the least erected spirit that fell  
From heaven; for even in heaven his looks and thoughts  
Were always downward bent, admiring more  
The riches of heaven's pavement, trodden gold,  
Than aught divine or holy else enjoyed  
In vision beatific.”

Watts has imaged him differently as the god of riches and has given him symbols that interpret both his character and his influence. The fat body and heavy face indicate the sensual appetite that thinks only of self-gratification. The moneybags are the accumulations that make self-gratification possible. The gold brocade of the ungainly dress indicates the senseless delight in things that glitter and the lack of taste to use beauty appropriately. The crown indicates that he regards himself as a king and that he demands the homage of all, while the ass's ears remind us of the old story of Midas of the Golden Touch, who was foolish enough to think that gold was worth more than human affection. The throne on which Mammon is sitting is blood-covered, and the ornaments of it are human skulls.

What the lust of gold accomplishes in mankind is indicated by the young man and the young woman whose strength and beauty and promise Mammon despises, as with feet and hands he crushes out their life. The flame and smoke dimly seen in the distance are reminders of the destruction of noble things that follows in the wake of Mammon, or of the fires of punishment that in the end await him.



“What mean ye that ye beat my people to pieces,  
And grind the faces of the poor?”  
Saith the Lord God of hosts.

A poor man that oppresseth the poor  
Is like a sweeping rain which leaveth no food.

As a roaring lion, and a ranging bear,  
So is a wicked ruler over a poor people.

The prince that lacketh understanding is also a great oppressor;  
But he that hateth covetousness shall prolong his days.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter:  
For one higher than the high regardeth;  
And there are higher than they.

The wicked in his pride doth persecute the poor:  
Let them be taken in the devices that they have imagined.

He that oppresseth the poor to increase his riches,  
And he that giveth to the rich, shall surely come to want.

Whoso stoppeth his ears at the cry of the poor,  
He also shall cry himself, but shall not be heard.



Trust not in oppression,  
And become not vain in robbery:  
If riches increase,  
Set not your heart upon them.

He lieth in wait secretly as a lion in his den;  
He lieth in wait to catch the poor;  
He doth catch the poor, when he draweth him into his net.  
He croucheth, and humbleth himself,  
That the poor may fall by his strong ones.  
He hath said in his heart, "God hath forgotten;  
He hideth his face; he will never see it."

Hear this, O ye that swallow up the needy,  
Even to make the poor of the land to fail,  
Saying: "When will the new moon be gone, that we may  
sell grain?  
And the sabbath, that we may set forth wheat,  
(Making the measure small, and the shekel great,  
And falsifying the balances by deceit);  
That we may buy the poor for silver,  
And the needy for a pair of shoes;  
Yea, and sell the refuse of the wheat?"  
The Lord hath sworn by the excellency of Jacob,  
"Surely I will never forget any of their works."  
Shall not the land tremble for this,  
And every one mourn that dwelleth therein?

Envy thou not the oppressor,  
And choose none of his ways.  
For the froward is abomination to the Lord:  
But his secret is with the righteous.





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### THE PHARISEE

*From a sculpture by Mastroianni*

While we think of Pharisees as belonging usually to the upper class, it is true that one from any station in life might become a Pharisee, provided he were punctilious in the keeping of the Law and sympathized in general with the political aims of the Pharisaic party. The artist has here shown one of the humbler Pharisees, whose face nevertheless betrays his general self-satisfaction and his spiritual aloofness from the wicked and ignorant world. It must be recalled that Christ's most severe denunciations were meted out to this class.

### THE PROUD MAN

Every one that is proud in heart is an abomination to the  
Lord:

Though hand join in hand, he shall not be unpunished.



The Lord will destroy the house of the proud;  
But he will establish the border of the widow.

When pride cometh, then cometh shame;  
But with the lowly is wisdom.

Pride goeth before destruction,  
And a haughty spirit before a fall.

Before destruction the heart of a man is haughty;  
But before honor goeth humility.

By pride cometh only contention;  
But with the well-advised is wisdom.

Proud and haughty scorner is his name,  
Who dealeth in proud wrath.

Surely he scorneth the scorners;  
But he giveth grace unto the lowly.

There is a generation, oh how lofty are their eyes!  
And their eyelids are lifted up.

The lofty looks of man shall be humbled,  
And the haughtiness of men shall be bowed down;  
And the Lord alone shall be exalted in that day.



Whoso mocketh the poor reproacheth his Maker;  
And he that is glad at calamity shall not be unpunished.

Rejoice not when thine enemy falleth,  
And let not thy heart be glad when he stumbleth;  
Lest the Lord see it, and it displease him,  
And he turn away his wrath from him.

He that is of a proud heart stirreth up strife;  
But he that putteth his trust in the Lord shall be made fat.

### THE CONTENTIOUS PERSON

As coals are to hot embers, and wood to fire,  
So is a contentious man to inflame strife.

The beginning of strife is as when one letteth out water:  
Therefore leave off contention, before there be quarreling.

For the churning of milk bringeth forth butter,  
And the wringing of the nose bringeth forth blood;  
So the forcing of wrath bringeth forth strife.

He that passeth by and meddleth with strife belonging not  
to him,  
Is like one that taketh a dog by the ears.

A foolish son is the calamity of his father;  
And the contentions of a wife are a continual dropping.



Cast out the scorner, and contention shall go out:  
Yea, strife and reproach shall cease.

Go not forth hastily to strive,  
Lest thou know not what to do in the end thereof,  
When thy neighbor hath put thee to shame.

Strive not with a man without cause,  
If he have done thee no harm.

A fool's lips enter into contention,  
And his mouth calleth for strokes.

It is an honor for a man to cease from strife:  
But every fool will be quarreling.

Hatred stirreth up strifes;  
But love covereth all sins.

### THE DECEITFUL MAN

Deceit is in the heart of them that devise evil;  
But to the counselors of peace is joy.

He that covereth his sins shall not prosper;  
But whoso confesseth and forsaketh them shall have mercy.

Be not a witness against thy neighbor without cause;  
And deceive not with thy lips.



Bread of deceit is sweet to a man;  
But afterwards his mouth shall be filled with gravel.

Eat thou not the bread of him that hath an evil eye,  
Neither desire thou his dainties;  
For as he thinketh in his heart, so is he.  
“Eat and drink,” saith he to thee;  
But his heart is not with thee.  
The morsel which thou hast eaten shalt thou vomit up,  
And lose thy sweet words.

He that hateth, dissembleth with his lips,  
But he layeth up deceit within him:  
When he speaketh fair, believe him not;  
For there are seven abominations in his heart:  
Though his hatred is covered by deceit,  
His wickedness shall be showed before the congregation.

As a madman who casteth firebrands, arrows, and death,  
So is the man that deceiveth his neighbor,  
And saith, “Am not I in sport?”

### THE MISCHIEF-MAKER

A worthless man deviseth mischief;  
And in his lips there is a scorching fire.

A worthless person, a wicked man,  
Walketh with a froward mouth;  
He winketh with his eyes,  
He speaketh with his feet,



He teacheth with his fingers;  
Frowardness is in his heart,  
He deviseth mischief continually;  
He soweth discord.  
Therefore shall his calamity come suddenly;  
Suddenly shall he be broken without remedy.

He shutteth his eyes to devise froward things:  
Moving his lips he bringeth evil to pass.

He flattereth himself in his own eyes,  
That his iniquity will not be found and be hated.  
The words of his mouth are iniquity and deceit:  
He hath left off to be wise, and to do good.  
He deviseth mischief upon his bed;  
He setteth himself in a way that is not good;  
He abhorreth not evil.

### THE LIAR

Lying lips are an abomination to the Lord;  
But they that deal truly are his delight.

A man that beareth false witness against his neighbor  
Is a maul, and a sword, and a sharp arrow.

A false witness shall not be unpunished;  
And he that speaketh lies shall not escape.

A true witness delivereth souls;  
But a deceitful witness speaketh lies.



The lip of truth shall be established forever;  
But a lying tongue is but for a moment.

A false witness shall not be unpunished;  
And he that speaketh lies shall perish.

The getting of treasures by a lying tongue  
Is a vapor driven to and fro by them that seek death.

An evildoer giveth heed to false lips;  
And a liar giveth ear to a naughty tongue.

He that hideth hatred with lying lips,  
And he that uttereth a slander, is a fool.

Deliver my soul, O Lord, from lying lips,  
And from a deceitful tongue.



*From a window by Eugène Burnand*



## OCCUPATIONS













**THE STONE CUTTER**

*From a photograph, American Colony, Jerusalem*



## OCCUPATIONS

**I**N the earlier ages of Hebrew life, animal husbandry and farming were occupations well-nigh universal. As always in the insecure social life of the East, the farmer lived in the village and went forth into "the field" to his daily toil.

As skilled workmen the Jews were not famous. There was a time when they depended upon the Philistines for smiths. Phœnician workmen built their palaces and their temple for them, and probably also their ships. But they had their craftsmen, of whom the chief was the carpenter.

The earliest of the crafts is probably that of the potter. A director of the Palestine Exploration Fund has remarked that no native potters in Palestine have ever invented anything: they have copied Amorite, Phœnician, and other models. This is natural, when we think of the trade currents that have flowed through the land of Canaan in every age, bringing in specimens of every class of ware.

Stone-workers are often mentioned. Tanners and leather-workers were regarded with disfavor, because of the uncleanly accompaniments of the trade. The cloth-workers were the fullers, dyers, weavers, and embroiderers, and every household was the scene of womanly industry in spinning, weaving, and dyeing. The merchant with his laden train of camels and asses followed the trail from city to city or sat in his bazaar by the gate, surrounded with his wares.

The idol-maker was sometimes a potter, sometimes a mason, sometimes a carpenter, and sometimes a silversmith or a goldsmith, according to the material of which the idol was made.

Professional classes appear first as assistants or servants to God's appointed ruler, or to the king. Thus, Aaron and his sons assist Moses in the priestly office, Abiathar serves David, and later the priestly clan lives about the royal sanctuary.





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### THE BARLEY HARVEST

Barley, one of the most anciently cultivated grains in the world, is still very common in Palestine. Barley and wheat are the chief grains, though large quantities of millet are also produced. Oats are not cultivated. Barley is sown in midwinter. The farmer sows first and plows afterward. If the winter rains are abundant, the grain soon sprouts and may be harvested in the spring, the barley harvest preceding the wheat harvest by a few weeks. All the processes of reaping are shown in the picture. Men are wielding the sickle. They grasp the stalks with the left hand and sever them with the sickle in the right. The bundles are gathered together by the women and tied up with straw. These are then loaded upon camels or donkeys (do you discover the donkey on the right?) and are carried to the threshing-floor. Women and girls usually glean after the reapers.



# AGRICULTURE AND THE FARMER

*“The Land Shall Yield Her Increase”*

## FRUITFUL FIELDS

**T**HOU crownest the year with thy goodness;  
And thy paths drop fatness.

They drop upon the pastures of the wilderness:  
And the little hills are girded with joy.

The pastures are clothed with flocks:

The valleys also are covered over with grain:

They shout for joy, they also sing.

Then God said, “Let the earth put forth grass,  
The herb yielding seed, and the fruit tree yielding fruit  
after its kind,

Whose seed is in itself, upon the earth”:

And it was so.

I will give you rain in due season,  
And the land shall yield her increase,  
And the trees of the field shall yield their fruit.  
And your threshing shall reach unto the vintage,  
And the vintage shall reach unto the sowing-time:  
And ye shall eat your bread to the full,  
And dwell in your land safely,  
And I will give peace in the land,  
And ye shall lie down,  
And none shall make you afraid.



When our garners are full, affording all manner of store;  
And our sheep bring forth thousands and ten thousands in  
our fields;

When our oxen are strong to labor;  
Happy is that people that is in such a case:  
Yea, happy is that people, whose God is the Lord.

For the Lord thy God bringeth thee into a good land, a  
land of brooks of water, of fountains and depths, springing  
forth in valleys and hills; a land of wheat and barley, and vines  
and fig trees and pomegranates; a land of olive trees and honey;  
a land wherein thou shalt eat bread without scarceness; thou  
shalt not lack anything in it.

O earth, be joyful and glad,  
For the Lord doeth great things;  
Be not afraid, ye beasts of the field;  
For the pastures of the wilderness do spring,  
For the tree beareth its fruit,  
The fig tree and the vine do yield their strength.  
Be glad then, ye children of Zion,  
And rejoice in the Lord your God.

He made him [Jacob] ride on the heights of the earth,  
That he might eat the increase of the fields;  
And he made him to suck honey out of the rock,  
And oil out of the flinty rock.  
Butter of the herd and milk of the sheep,  
With fat of lambs,  
And rams of the herd of Bashan, and goats,  
With the finest of the wheat;  
And thou didst drink the pure blood of the grape.





## REAPERS EATING

*From a photograph, American Colony, Jerusalem*

He causeth the grass to grow for the cattle,  
And herb for the service of man;  
That he may bring forth food out of the earth;  
And wine that maketh glad the heart of man,  
And oil to make his face to shine,  
And bread which strengtheneth man's heart.

Behold, I will send you grain and wine and oil,  
And ye shall be satisfied therewith.



He will also bless thy children, and the fruit of thy land, thy grain and thy wine and thine oil, the increase of thy cattle, and the flocks of thy sheep.

Moreover the profit of the earth is for all:  
The king himself is served by the field.

I will call for the grain, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field.

### THE FARMER AND HIS WORK

So Ruth gleaned in the field until even, and beat out what she had gleaned: and it was about an ephah of barley.

And over the herds that fed in Sharon was Shitrai: and over the herds that were in the valleys was Shaphat: and over the camels was Obil: and over the asses was Jehdeiah: and over the flocks was Jaziz. All these were the rulers of the substance which was king David's.

Uzziah built towers in the desert, and dug many wells; for he had many cattle, both in the low country, and in the plains; husbandmen also, and vinedressers in the mountains, and in Carmel: for he loved husbandry.

In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.





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CATTLE IN THE VICINITY OF RAMLEH

Before the harvest, when the blossom is over,  
And the flower becometh a ripening grape,  
He will cut off the sprigs with pruning hooks,  
And the spreading branches will he take away and cut down.  
They shall be left together unto the ravenous birds of the  
mountains,  
And to the beasts of the earth;



Gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

Thou shalt plant pleasant plants,  
 And shalt set it with strange slips:  
 In the day shalt thou make thy plant to grow,  
 And in the morning shalt thou make thy seed to flourish.

Cut off the sower from Babylon,  
 And him that handleth the sickle in the time of harvest:  
 For fear of the oppressing sword they shall turn every one  
     to his people,  
 And they shall flee every one to his own land.

Ephraim is as a heifer that is taught, and loveth to tread out the grain.

Give ye ear, and hear my voice;  
 Harken, and hear my speech.  
 Doth the plowman plow<sup>12</sup> continually to sow?  
 Doth he continually open and harrow his ground?  
 When he hath made plain the surface thereof,  
 Doth he not cast abroad the fitches, and scatter the cummin,  
 And put in the wheat in rows, and the barley in the appointed  
     place,  
 And the spelt in the border thereof?  
 For his God doth instruct him aright,  
 And doth teach him.  
 For the fitches are not threshed with a sharp threshing in-  
     strument,





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#### PLOWING IN THE PLAIN OF SHARON

Compared with the farming of our great Western States, Palestinian farming looks like child's play. With us, the tractor and the gang plow turn up whole battalions of deep furrows, and the exhausted upper surface is buried under the rich and unused subsoil. In Palestine, bullocks, cows, camels, and sometimes women, are the tractors; the only gang plow is a crooked stick held true by a single handle; while the plowshare in these latter days consists of an iron point that goes into the ground perhaps six inches. This scratching of the surface has gone on for centuries, with the result that one seldom sees in Palestine the big fields of standing grain that, from our Western point of view, constitute a good crop. Only the exceeding natural richness of this limestone soil makes up in a measure for the unscientific farming.

The instrument carried by the plowman has a variety of uses. On the little end is a goad with which he spurs on his beasts. On the other end is a larger piece of metal like the blade of a putty knife. With this the plowman breaks up the clods, and if the soil is sticky scrapes his plowshare clean.

Neither is a cart wheel turned about upon the cummin;  
 But the fitches are beaten out with a staff,  
 And the cummin with a rod.  
 Bread grain is ground;  
 Because he will not ever be threshing it,  
 And though the wheel of his cart and his horses scatter it,  
 He doth not grind it.



## THE INDUSTRIOUS AND THE SLOTHFUL FARMER

He that gathereth in summer is a wise son;  
But he that sleepeth in harvest is a son that causeth shame.

My well-beloved hath a vineyard  
In a very fruitful hill:  
And he digged it, and gathered out the stones thereof,  
And planted it with the choicest vines,  
And built a tower in the midst of it  
And also made a winepress therein.



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### THE HOME OF THE SLOTHFUL FARMER

The poverty-stricken home is the result of slothful farming. If "the field of the slothful," as the text asserts, is "all grown over with thorns," then the farmer may have at least thorns to burn without much labor. This supply of thorn bush may be seen on the poles that constitute the front porch of this unpalatial dwelling.



I went by the field of the slothful,  
And by the vineyard of the man void of understanding;  
And, lo, it was all grown over with thorns,  
And nettles had covered the face thereof,  
And the stone wall thereof was broken down.

### A LAND OF RAINFALL

Sing praise upon the harp unto our God;  
Who covereth the heaven with clouds,  
Who prepareth rain for the earth,  
Who maketh grass to grow upon the mountains.  
He giveth to the beast his food, and to the young ravens  
    which cry.  
He maketh peace in thy borders,  
And filleth thee with the finest of the wheat.

The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.

And I will give you the rain of your land in its due season, the first rain and the latter rain, that thou mayest gather in thy grain, and thy wine, and thine oil.<sup>13</sup>

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

I would seek unto God,  
Who giveth rain upon the earth,  
And sendeth waters upon the fields.

For he giveth you the former rain moderately;  
He causeth to come down for you the rain,  
The former rain and the latter rain, in the first month.  
The floors shall be full of wheat,



And the vats shall overflow with wine and oil.  
I will restore to you the years that the locust hath eaten,  
The canker-worm, and the caterpillar, and the palmer-worm,  
My great army which I sent among you.

He will come down like rain upon the mown grass,  
As showers that water the earth.

He will give the rain of thy seed,  
Therewith thou shalt sow the ground;  
And bread of the increase of the earth,  
And it shall be fat and plenteous.  
In that day shall thy cattle feed in large pastures;  
The oxen likewise and the young asses that till the ground  
Shall eat clean provender,  
Which hath been winnowed with the shovel and with the  
fork.

He sendeth the springs into the valleys;  
They run among the mountains;  
They give drink to every beast of the field;  
The wild asses quench their thirst.  
By them the birds of the heaven have their habitation,  
They sing among the branches.  
He watereth the mountains from his chambers:  
The earth is filled with the fruit of thy works.

When he uttereth his voice,  
There is a tumult of waters in the heavens,  
And he causeth the vapors to ascend from the ends of the  
earth.





### WINNOWING GRAIN

*From a photograph, American Colony, Jerusalem*

Winnowing is one of the most picturesque processes in Palestine. After the grain has been brought to the threshing-floor and the donkeys have broken up the heads and the straw with their multitudinous feet, then the owner forks off the straw and proceeds to winnow what is left by means of his "shovel" and "fan." "Whose fan is in his hand and he shall thoroughly purge his floor." With these instruments, the farmer throws the mingled chaff and grain into the air, so that the wind may carry off the chaff while the heavy grain falls straight down to the floor again. As one passes through the country in May and June, one finds the winnowing process in full swing. From every hilltop, the chaff arises with rhythmic regularity, and the strong wind that blows from the sea bears it eastward in a golden cloud. So conspicuous is this process that the farmers in times of danger resort sometimes to a ruse. Gideon once beat out his grain in an underground winepress in order that the rising cloud of dust and chaff might not attract the Midianite robbers.



He maketh lightnings for the rain,  
And bringeth forth the wind out of his treasuries.

He turneth the wilderness into a pool of water,  
And dry land into watersprings.  
And there he maketh the hungry to dwell,  
That they may prepare a city for habitation,  
And sow the fields, and plant vineyards,  
Which may yield fruits of increase.  
He blesseth them also, so that they are multiplied greatly;  
And suffereth not their cattle to decrease.

Who hath divided a channel for the rain flood,  
Or a way for the lightning of thunder;  
To cause it to rain on the earth where no man is;  
On the wilderness, wherein there is no man;  
To satisfy the desolate and waste ground;  
And to cause the bud of the tender herb to spring forth?  
Hath the rain a father?  
Or who hath begotten the drops of dew?

Thou, O God, didst send a plentiful rain,  
Thou didst confirm thine inheritance, when it was weary.

Thou visitest the earth, and waterest it;  
Thou greatly enrichest it;  
The river of God is full of water:  
Thou providest them grain, when thou hast so prepared the  
earth.

Thou waterest its furrows abundantly,  
Thou settlest the ridges thereof:  
Thou makest it soft with showers:  
Thou blessest the springing thereof.





©Keystone View Co.

### CRUSHING OLIVES FOR THE OIL

Olive cultivation is one of the great staple industries of Palestine. Not only are the olives used for food, but the oil is freely used in cooking, in salad making, for lighting, and for anointing.

The women in this picture are crushing olives with a heavy stone which must require considerable strength to manipulate. The olive oil is consumed locally for the most part, or made into soap. Nablus is the chief center of the soap industry.



## DROUGHT AND DEVASTATION

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast its fruit.

All thy trees and fruit of thy land shall the locust consume.

Judah mourneth,  
 And the gates thereof languish;  
 They sit in black upon the ground;  
 And the cry of Jerusalem is gone up.  
 Her nobles send their little ones for water;  
 They come to the wells, and find no water:  
 They return with their vessels empty;  
 They are dejected and confounded, and cover their heads.  
 The ground is cracked,  
 For there hath been no rain in the land:  
 The plowmen are dismayed,  
 They cover their heads.  
 Even the hind in the forest beareth, and forsaketh her  
 young,  
 Because there is no grass.  
 The wild asses stand on the bare hills;  
 They gasp for air like jackals;  
 Their eyes are languid, because there is no grass.

The field is wasted, the land mourneth;  
 For the corn<sup>14</sup> is wasted:  
 The new wine is dried up, the oil languisheth.





#### A STONY WHEAT FIELD

This is a fair sample of the Palestinian grainfield. As some one laughingly has put it, "there are two stones to one dirt." The soil is so stony and rocky that in Judea terraces have to be formed with great care. The surface stones have to be gathered together in piles, and in some instances good soil has to be brought to give depth enough for the planting. One could easily count the stalks to the square foot in such farm land as this. Add to the unpropitious soil the scanty rainfall, and one perceives that farming in Palestine is an uncertainty.



Be ye ashamed, O ye husbandmen;  
Howl, O ye vinedressers,  
For the wheat and for the barley;  
Because the harvest of the field is perished.  
The vine is withered,  
And the fig tree languisheth;  
The pomegranate tree, the palm tree also, and the apple tree,  
Even all the trees of the field, are withered;  
Because joy is withered away from the sons of men.

The seed is rotten under their clods,  
The garners are laid desolate,  
The barns are broken down;  
For the grain is withered.  
How do the beasts groan!  
The herds of cattle are perplexed,  
Because they have no pasture:  
Yea, the flocks of sheep are made desolate.  
O Lord, to thee will I cry;  
For the fire hath devoured the pastures of the wilderness,  
And the flame hath burned all the trees of the field.  
The beasts of the field cry also unto thee;  
For the rivers of waters are dried up,  
And the fire hath devoured the pastures of the wilderness.

They have sown wheat, but shall reap thorns:  
They have put themselves to pain, but shall not profit.

For the fields of Heshbon languish,  
And the vine of Sibmah;  
The lords of the heathen have broken down the principal  
plants thereof,  
They are come even unto Jazer,



They wandered through the wilderness;  
Her branches are stretched out,  
They are gone over the sea.  
Therefore I will bewail with the weeping of Jazer.  
I will water thee with my tears, O Heshbon, and Elealeh;  
For the shouting for thy summer fruits,  
And for thy harvest is fallen.  
And gladness is taken away,  
And joy out of the plentiful field;  
In the vineyards there shall be no singing,  
Neither shall there be shouting;  
The treaders shall tread out no wine in their presses;  
I have made their vintage shouting to cease.

He hath laid my vine waste,  
And barked my fig tree:  
He hath made it clean bare, and cast it away:  
The branches thereof are made white.

And it shall come to pass in that day,  
That every place shall be,  
Where there were a thousand vines worth a thousand silver  
pieces,  
It shall even be for briers and thorns.

The spoiler is fallen upon thy summer fruits and upon thy  
vintage,  
And joy and gladness is taken from the plentiful field, and  
from the land of Moab;  
And I have caused wine to fail from the winepresses:  
None shall tread with shouting;  
Their shouting shall be no shouting.



And now I will tell you  
What I will do to my vineyard:  
I will take away the hedge thereof,  
And it shall be eaten up;  
And break down the wall thereof,  
And it shall be trodden down.  
And I will lay it waste;  
It shall not be pruned, nor digged;  
And there shall come up briers and thorns.

The floor and the winepress shall not feed them,  
And the new wine shall fail in her.

That which the palmer-worm hath left hath the locust eaten;  
And that which the locust hath left hath the canker-worm  
eaten;  
And that which the canker-worm hath left hath the cater-  
pillar eaten.

### SIGNS AND SEASONS

While the earth remaineth,  
Seedtime and harvest,  
Cold and heat,  
Summer and winter,  
Day and night,  
Shall not cease.

Thou hast set all the boundaries of the earth:  
Thou hast made summer and winter.

He appointed the moon for seasons:  
The sun knoweth his going down.





## REAPERS AT WORK

*From a photograph, American Colony, Jerusalem*

The two essential processes are here shown—the man reaping laboriously with his rude sickle, the woman tying the handbunches of grain with the straw binder. This is an historic field, the upper Kidron valley, and the hill in the distance with the tower on it is the Mount of Olives.

If the clouds be full of rain,  
They empty themselves upon the earth:  
And if the tree fall toward the south, or toward the north,  
In the place where the tree falleth, there it shall be.  
He that observeth the wind shall not sow;  
And he that regardeth the clouds shall not reap.

Let us now fear the Lord our God, that giveth rain, both the former and the latter, in its season: he reserveth to us the appointed weeks of the harvest.



For, lo, the winter is past;  
The rain is over and gone;  
The flowers appear on the earth:  
The time for the singing of birds is come,  
And the voice of the turtledove is heard in the land:  
The fig tree putteth forth her green figs,  
And the vines with the tender grape give a good smell.  
Arise, my love, my fair one, and come away.

### VINEYARDS AND GARDENS

The Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord.

And Noah began to be a husbandman, and he planted a vineyard.

Ahab spoke to Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs because it is near to my house, and I will give thee a better vineyard for it; or, if it seem good to thee, I will give thee the worth of it in money."

Over them that did the work of the field for tillage of the ground was Ezri: and over the vineyards was Shimei: and over the increase of the vineyards for the wine cellars was Zabdi: and over the olive trees and the sycomore trees that were in the lowland was Baal-hanan: and over the cellars of oil was Joash.





#### PICKING OLIVES IN PALESTINE

Olives are gathered in different ways, depending upon the laziness and ignorance or the skill and industry of the owner. The usual, though destructive, method of picking olives is to beat the branches with long poles. This breaks the twigs and batters the fruit. The owner of the vineyard represented in this picture is more careful. The picking is done by hand from a ladder. In this way the fruit is preserved in its original perfection.



Solomon had a vineyard at Baal-hamon;  
He let out the vineyard unto keepers;  
Every one for the fruit thereof was to bring a thousand  
pieces of silver.

He took also of the seed of the land,  
And planted it in a fruitful soil;  
He placed it beside great waters,  
And set it as a willow tree.  
And it grew, and became a spreading vine of low stature,  
Whose branches turned toward him,  
And the roots thereof were under him:  
So it became a vine,  
And brought forth branches, and shot forth sprigs.  
It was planted in a good soil by great waters,  
That it might bring forth branches,  
And that it might bear fruit,  
That it might be a goodly vine.

They went out into the fields, and gathered their vineyards,  
and trod the grapes, and made merry.

Thou shalt plant vines upon the mountains of Samaria:  
The planters shall plant, and shall eat them as common  
things.

I made me great works;  
I built me mansions;  
I planted me vineyards;  
I made me gardens and parks,  
And planted all sorts of fruit trees;  
I made me pools of water,  
To water the nursery of young trees.



# SHEPHERDS

*“Thy Servants Are Shepherds, Both We and Our Fathers”*

## THE KEEPERS OF SHEEP

**A**BEL was a keeper of sheep. He also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering.

Jabal was the father of such as dwell in tents and have cattle.

Now Mesha king of Moab was a sheepmaster; and he rendered to the king of Israel the wool of a hundred thousand lambs, and of a hundred thousand rams.

Be thou diligent to know the state of thy flocks,  
And look well to thy herds.

He chose David also his servant,  
And took him from the sheepfolds:  
From following the ewes he brought him,  
To be the shepherd of Jacob his people,  
And Israel his inheritance.

There was a man in Maon, whose possessions were in Carmel<sup>15</sup>; the man was very great, and he had three thousand sheep, and a thousand goats. Now the name of the man was Nabal.



The lambs are for thy clothing,  
And the goats are the price of the field.  
And thou shalt have goats' milk enough for thy food,  
For the food of thy household,  
And for the maintenance of thy maidens.

## THE DUTIES OF THE SHEPHERD

### LEADING THE SHEEP TO PASTURE

He made his own people to go forth like sheep,  
And guided them in the wilderness like a flock.  
And he led them on safely, so that they feared not.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to the mountain of God, even to Horeb.

### FEEDING THE FLOCKS

The sons of Simeon went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

Joseph's brethren went to feed their father's flock in Shechem. And Israel said to Joseph, "Do not thy brethren feed the flock in Shechem?" And he said to him, "Go, I pray thee, see whether it is well with thy brethren, and well with the flocks, and bring me word again."

And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, "What seekest thou?" And he said, "I seek my brethren: tell me, I pray thee, where they feed their flocks."





## A SHEPHERD

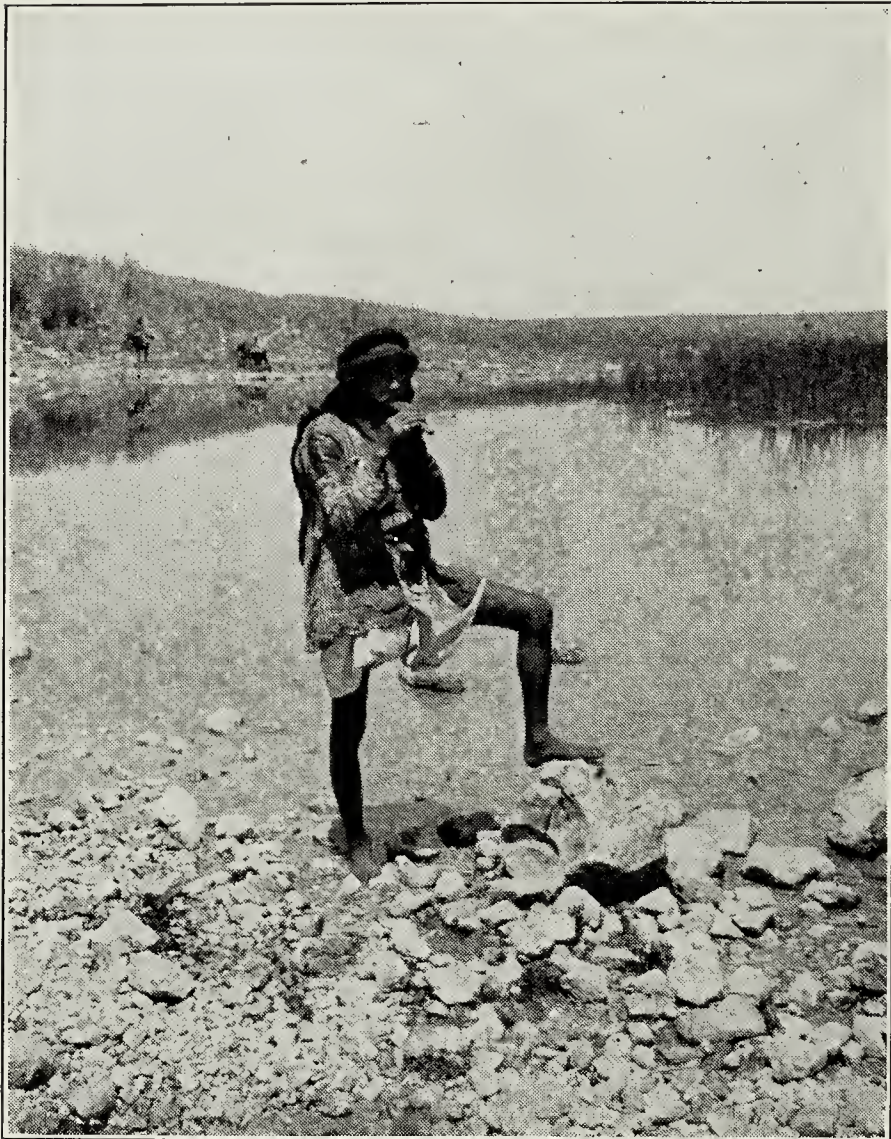
*From a drawing by Eugène Burnand*

I will bring them to their own land;  
And feed them upon the mountains of Israel, by the rivers,  
And in all the habitable places of the country.  
I will feed them in a good pasture;  
And upon the high mountains of Israel shall their fold be:  
There shall they lie down in a good fold,  
And in a fat pasture shall they feed.



## WATERING THE SHEEP

Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and, behold, a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.



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## A SHEPHERD CALLING HIS FLOCK

A pipe is part of the regulation equipment of a shepherd. It consists of two sections of the giant reed grass that grows by the watercourses in Palestine.

Inasmuch as the two halves of the double pipe are not exactly of the same size or length, when they are blown thus simultaneously the two pitches are not the same. As a result the double tone is wavy, full of little raucous beatings which at first to the Western ear sound exceedingly harsh. But on long acquaintance one learns to love this quavering, complaining, strangely human voice and cherishes the memory of it as one of the choicest in the East. Its power to hypnotize is faintly suggested in the Song of Deborah, in which the poetess taunts the unwarlike Reubenites:

“Why sattest thou among the sheepfolds,  
To hear the pipings for the flocks?”

And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep and put the stone again upon the well's mouth in its place.

And Jacob said to them, “Know ye Laban, the son of Nahor?”

And they said, “We know him.”

And he said to them, “Is it well with him?”

And they said, “It is well: and, behold, Rachel his daughter cometh with the sheep.”

And he said, “Lo,



it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.”

And they said, “We cannot, until all the flocks be gathered together, and they roll the stone from the well’s mouth; then we water the sheep.”

While he yet spoke with them, Rachel came with her father’s sheep; for she kept them.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father’s flock.

But the shepherds came and drove them away; then Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said, “How is it that ye are come so soon today?”

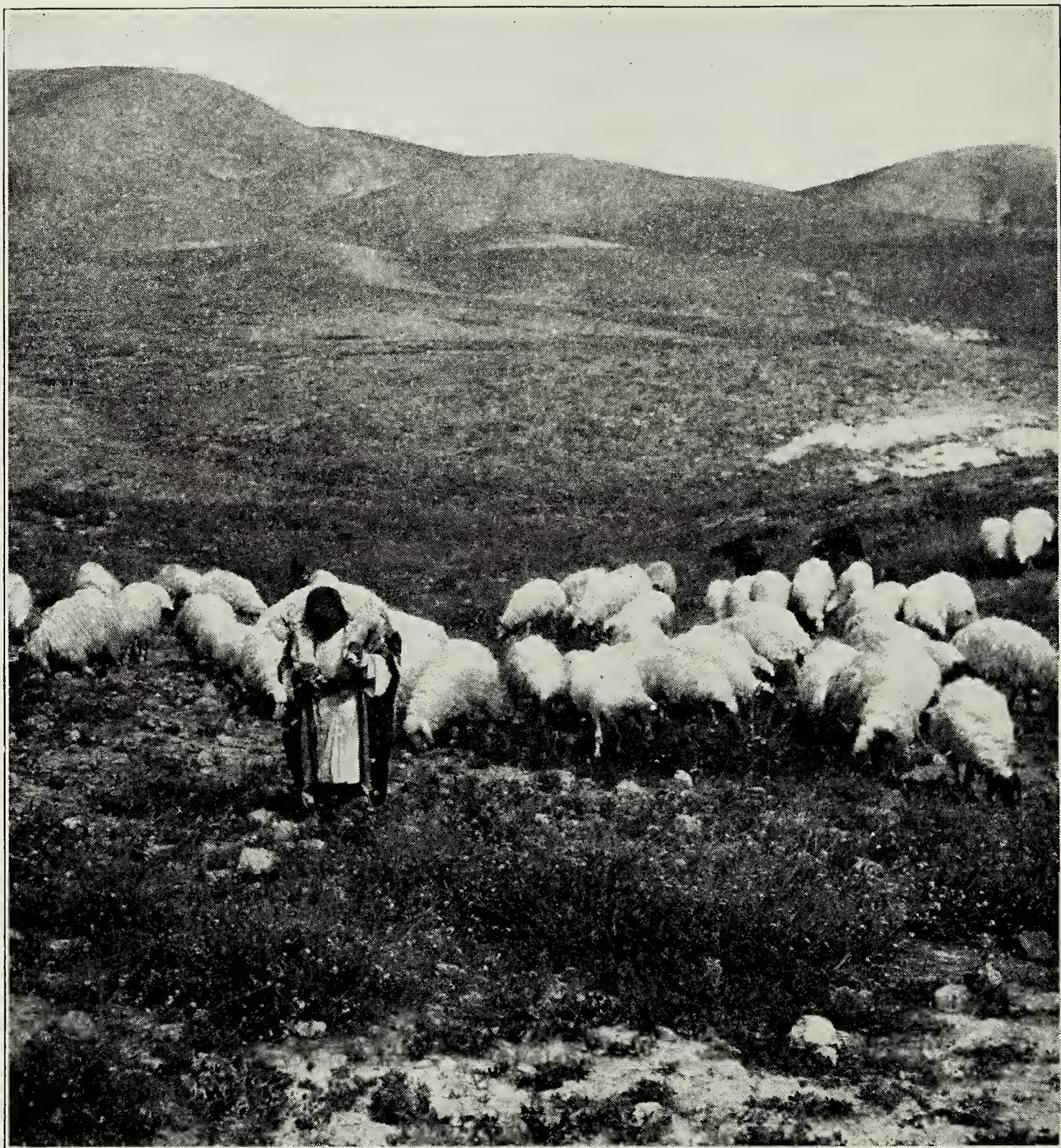
And they said, “An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flocks.”

#### PROTECTING THE FLOCKS

And David said to Saul: “Thy servant kept his father’s sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear.”

I myself will be the shepherd of my sheep,  
And I will cause them to lie down.  
I will seek that which was lost,  
And bring back that which was driven away,  
And will bind up that which was broken,  
And will strengthen that which was sick.





#### IN THE FIELD OF THE SHEPHERDS, BETHLEHEM

This picture illustrates the one conspicuous difference between shepherding in Palestine and in the Western world. With us the shepherd drives his flock. In Palestine he leads it. His voice is always recognized by his sheep; and when he wishes to lead them to another pasture, he calls and they follow. He never drives or hurries them, for time is a matter of no concern to him, and the need to hasten rarely arises. When, at the well, he meets other shepherds with their sheep, he sits and chats, and all the sheep mingle together as one flock. As he departs, moving in the direction he wishes to take, he gathers his flock, not by the aid of a dog, for a shepherd in Palestine never has one with him, but by the short, sharp shout, "Tahho, tahho!" One by one his sheep hear his voice, separate themselves from the others, and follow slowly after him. There is never a mistake, though all shepherds use the same word: the voice of each has a distinct individuality. When an animal is injured or sick, the shepherd carries him, as the man in the picture is doing. However uncomfortable the position may be for the sheep, it is certainly the easiest way for a man to carry an animal.



As a shepherd seeketh out his flock  
In the day that he is among his sheep that are scattered,  
So will I seek out my sheep;  
And I will deliver them out of all places where they have been  
scattered  
In the cloudy and dark day.

He shall feed his flock like a shepherd:  
He shall gather the lambs in his arm,  
And carry them in his bosom,  
And shall gently lead those that have their young.

And I will cause the evil beasts to cease out of the land;  
They shall dwell safely in the wilderness,  
And sleep in the woods.

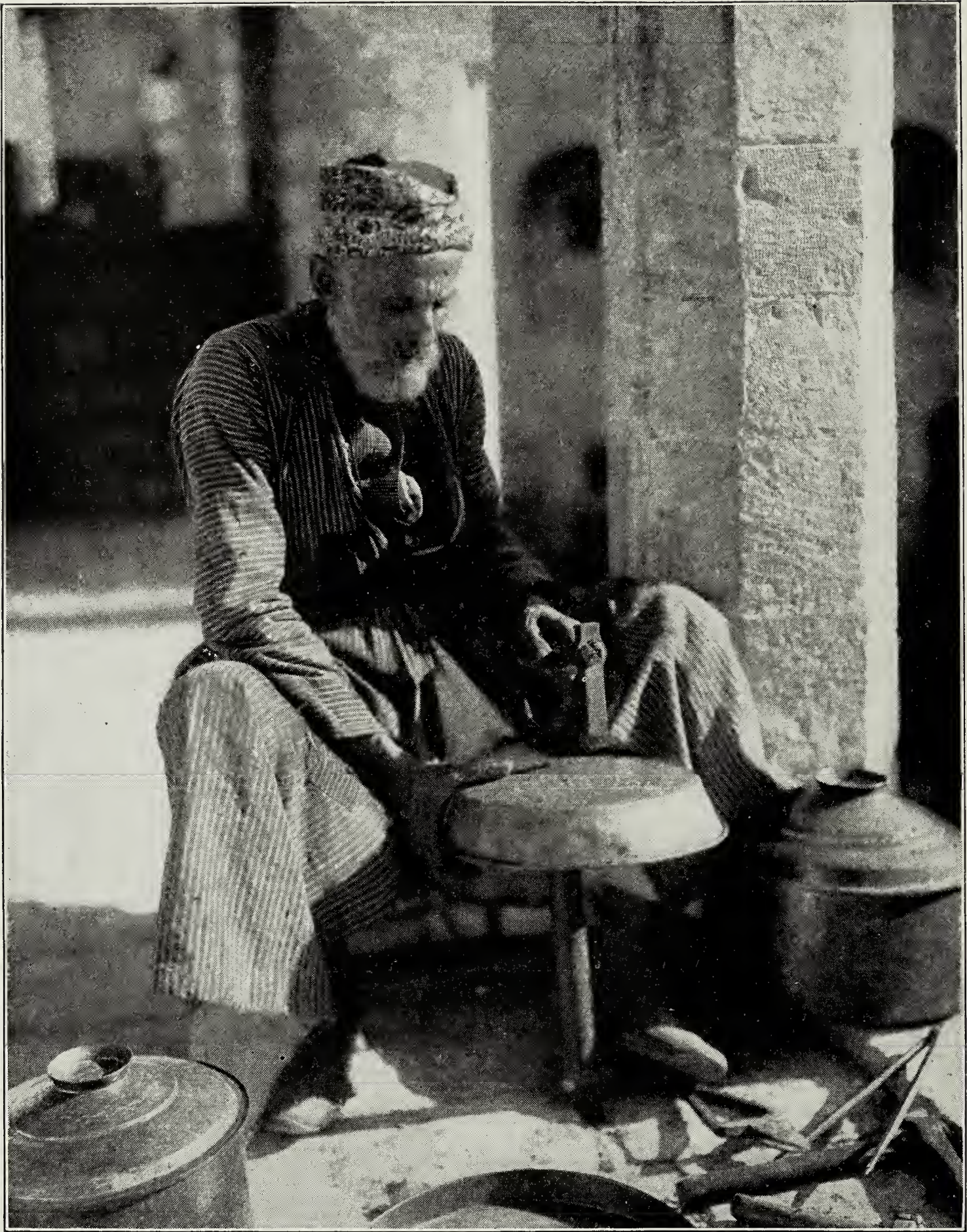
And they shall no more be a prey,  
Neither shall the beast of the field devour them;  
But they shall dwell safely,  
And none shall make them afraid.

#### NUMBERING THE SHEEP

Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that numbereth them.

All the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord.





#### A METAL-WORKER

*From a photograph, American Colony, Jerusalem*

The sound of the coppersmith hammering out his wares is seldom wanting in the bazaars. With their hammers and anvils of different shapes and sizes, the smiths are able to make almost any form of receptacle, large or small, from a straight sheet of copper. Some of the wares are exceedingly beautiful both as to color and shape,—“with the loving marks of the hammer still on them.”



# CRAFTSMEN

*“They Will Maintain the Fabric of the World”*

All these trust to their hands,  
And every one becometh wise in his own work.  
Without these cannot a city be inhabited:  
And men shall not dwell there, nor go up and down.  
But these shall not be sought for in public council,  
Nor sit on high in the assembly;  
They shall not sit on the judge's seat,  
Nor understand the sentence of judgment:  
They cannot declare justice and judgment;  
And they shall not be found where proverbs are spoken.  
But they will maintain the fabric of the world,  
And in the handiwork of their craft is their prayer.

—*Sirach*

**B**EHOLD, I have created the smith that bloweth the  
coals in the fire,  
And that bringeth forth an instrument for his work,  
And I have created the waster to destroy.

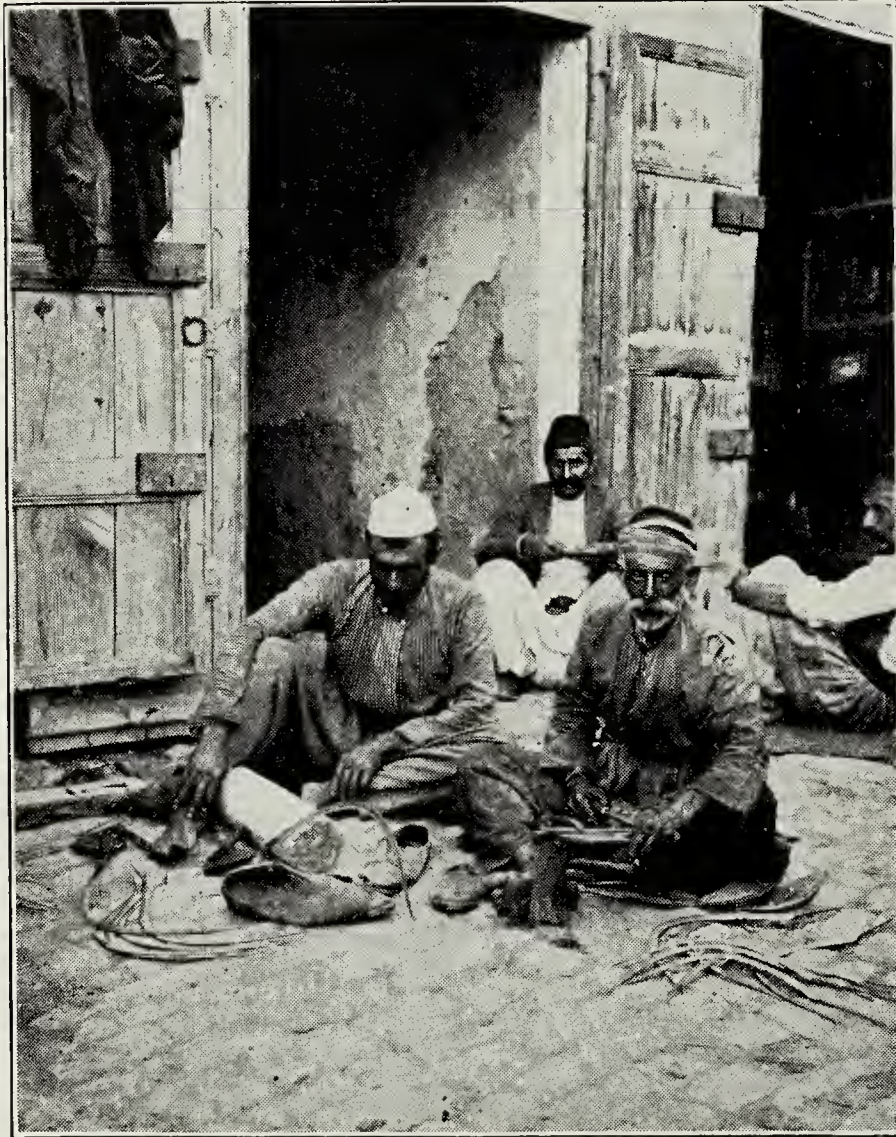
Tubal-cain was the forger of every cutting instrument of  
brass and iron.

They help every one his neighbor;  
And every one saith to his brother, “Be of good courage!”

So the carpenter encourageth the goldsmith,  
And he that smootheth with the hammer him that smiteth  
the anvil,  
Saying, “It is ready for the soldering.”  
And he fasteneth it with nails, that it should not be moved.



Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace: they are even the dross of silver.



#### SMITHS SHARPENING SICKLES

*From a photograph, American Colony, Jerusalem*

The sickles of the East have longer and more slender blades than ours. The workman sitting on the right is holding one of the blades in a little vise and sharpening it with a file. The other workman is attaching a handle. The work is being done on the sidewalk, which is one of the usual places of work in the Eastern bazaar. This is much more convenient than working indoors, for the little shop is only about six feet square, and has no light except that which comes through the open door.

As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is





### WORKERS IN MOTHER-OF-PEARL

*From a photograph, American Colony, Jerusalem*

The manufacture of pearl goods is one of the chief industries of Bethlehem. The big shells which furnish the material are brought from the Red Sea. The most beautiful portions of these shells are sawed out and then worked into beads, crucifixes, and elaborate designs quite bewildering in their intricacy. Other portions are used as an inlay in tables, chairs, tabarets, and other pieces of furniture. The rosaries are in great demand in all parts of the world on account of their association with a spot so sacred to Christianity.

melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, the Lord, have poured out my fury upon you.

Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.



The king commanded, and they quarried great stones, costly stones and hewn stones, to lay the foundations of the house.

And Solomon's builders and Hiram's builders and the Gebalites<sup>16</sup> did fashion them, and prepared the timber and the stones to build the house.

The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like to this porch.

All these were of costly stones, according to the measures of hewn stones, sawed with saws, within and without, even from the foundation to the coping, and so on the outside toward the great court.

And the great court round about was with three rows of hewn stones, and a row of cedar beams.

Thy borders are in the midst of the seas,  
Thy builders have perfected thy beauty,  
They have made all thy planks of fir trees from Senir:  
They have taken cedars of Lebanon to make masts for thee.  
Of the oaks of Bashan have they made thine oars;  
They have made thy benches of ivory inlaid with boxwood,  
Brought out of the isles of Kittim.  
Of fine linen with brodered work from Egypt was thy sail,  
That it might be to thee for an ensign;  
Blue and purple from the isles of Elishah was thine awning.  
The ancients of Gebal and the wise men thereof were in thee,  
thy calkers.





### A CARPENTER

*From a photograph, American Colony, Jerusalem*

This smile certainly ought to bring customers. Its owner is apparently satisfied with the gifts of Allah and the work of his own hands and feet. For please observe that his feet serve in the nature of a vise. With the big toes he holds the block of wood, while with his hands he manipulates the bow drill that bores the hole. It is certainly marvelous to see how dexterous a man's toes can be—and his hands for that matter—for, though the finished product has not the meticulous excellence of our Western cabinet-making at its best, the carpenter of the bazaars manages to turn off a good deal of usable product within a reasonable time. A sample of his work appears on the left, evidently the handle of a plow. Practically all of his tools are also visible, the big saw hanging on the wall, the auger, the adz, and the knife which serves also as a plane. In variety of productions, the carpenter of Bible times probably surpassed other craftsmen of his day; for to his usual work, he added skill in wood-carving and in other crafts which today are considered specialized.





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### INTERIOR OF A POTTERY

Pottery-making is one of the earliest arts of man. Originally, the clay was shaped with the fingers without rotation, but very early in history some one invented the potter's wheel, whereupon pottery-making became a fine art.

Since each people and age had its own type of form and ornamentation, pottery furnishes our surest means of dating the various layers in the buried cities of the East. A skilled archæologist digging into a mound will pick up the fragments and say, "This is Phœnician, this is Cretan, this is early Canaanitish, this is Philistine." In April, 1923, Dr. Albright, Director of the American School of Oriental Research at Jerusalem, dug a trench across a mound of earth in the Plain of Rephaim about three miles southwest of Jerusalem. When the pieces of pottery began to be unearthed, they showed, contrary to expectation, that the mound was not from the age of the flint men, or from the bronze age, but rather from the iron age of the Philistines in the eleventh century before Christ. How such a discovery stirs the imagination! This mound was probably constructed by the Philistines during the wars which they waged against Israel in the days of Samuel, Saul, and David. It may be that the chieftain buried there was slain by David's own men or by David's own hand in the battle fought on the Plain of Rephaim, in the day when Jehovah manifested himself by the "sound of a going in the tops of the mulberry trees"!



The word which came to Jeremiah from the Lord, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words."

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the Lord came to me, saying, "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel."<sup>17</sup>

### THE SMITH AND THE POTTER

So the smith sitting by the anvil,  
And considering the unwrought iron,  
The vapor of the fire wasteth his flesh,  
And in the heat of the furnace will he wrestle:

The noise of the hammer is ever in his ears,  
And his eyes are upon the pattern of the vessel;  
He setteth his mind to perfect his work,  
And is wakeful to polish it perfectly.

So the potter sitteth at his work,  
And turning the wheel about with his feet,  
Who is always anxious about his work,  
And maketh all his work by number.

He fashioneth the clay with his arm,  
And maketh it pliable with his feet;  
He applieth himself to glaze it over;  
And his sleepless care is to make clean the furnace.

—*Sirach*



# IDOL-MAKERS

*“He Maketh a God and Worshipeth It”*

**T**HE workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh to him a skilful workman to prepare a graven image, that shall not be moved.

They lavish gold out of a bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god; they fall down, yea, they worship.

The people gathered themselves together to Aaron, and said, “Up, make us gods, which shall go before us.” And Aaron said to them, “Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.”

So all the people broke off the golden rings which were in their ears, and brought them to Aaron. And he received the gold at their hand, and fashioned it with a graving tool, and made it a molten calf. And they said, “These are thy gods, O Israel.”

What profiteth the graven image  
That the maker thereof hath graven it;  
The molten image, and a teacher of lies,  
That the maker of his work trusteth therein,  
To make dumb idols?  
Woe to him that saith to the wood, “Awake!”



To the dumb stone, "Arise!" Shall this teach?  
Behold, it is laid over with gold and silver,  
And there is no breath at all in the midst of it.

One cutteth a tree out of the forest,  
The work of the hands of the workman, with the ax.  
They deck it with silver and with gold;  
They fasten it with nails and with hammers, that it move  
not.

They are upright as the palm tree, but speak not:  
They must needs be borne, because they cannot go.  
Be not afraid of them; for they can do no evil,  
Neither also is it in them to do good.

The instruction of idols, it is but a stick of wood!  
Silver is spread into plates brought from Tarshish,  
And gold from Uphaz,  
The work of the workman,  
And of the hands of the founder:  
Blue and purple is their clothing:  
They are all the work of skilful men.

They that make a graven image are all of them vanity;  
And the things that they delight in shall not profit;  
And they are their own witnesses; they see not,  
Nor know; that they may be ashamed.

Who hath formed a god,  
Or molten a graven image that is profitable for nothing?  
Behold, all his fellows shall be ashamed;  
And the workmen, they are of men:  
Let them all be gathered together, let them stand up;  
Yet they shall fear, and they shall be ashamed together.





### THE GOLDSMITH

*From a painting by James J. Tissot*

Nearly as old as the potter is the goldsmith. Ornaments of gold have been found in ancient graves. They were part of the funerary equipment of the dead, whose wealth was indicated by the abundance of these articles. Some of the most beautiful samples of the goldsmith's art come from Egyptian tombs of the Twelfth Dynasty (2000 B.C.). From that time on through the Nineteenth Dynasty (1200 B.C.), the work of the goldsmith was almost unbelievably delicate and beautiful. The patterns were devised by the few artists in the craft. Those patterns were then repeated by the artisans all over the world with endless monotony. The usual objects made by these smiths were finger rings, earrings, bracelets, spangles and bangles of various sorts, and necklaces. Among the royal jewels in Egypt one finds also a most delicate crown made of gold wire, like tendrils, bearing blossoms of lotus and conventional flower patterns made of semiprecious stones.



The smith with the tongs worketh in the coals,  
And fashioneth it with hammers,  
And worketh it with the strength of his arms:  
Yea, he is hungry, and his strength faileth:  
He drinketh no water and is faint.

The carpenter stretcheth out his rule;  
He marketh it out with a pencil;  
He fitteth it with planes, and he marketh it out with the  
compass,  
And maketh it after the figure of a man,  
According to the beauty of a man;  
That it may remain in the house.

He heweth him down cedars,  
And taketh the cypress and the oak,  
Which he strengtheneth for himself among the trees of the  
forest:  
He planteth an ash, and the rain doth nourish it.  
Then shall it be for a man to burn:  
For he will take thereof, and warm himself;  
Yea, he kindleth it, and baketh bread;  
Yea, he maketh a god, and worshipeth it;  
He maketh it a graven image, and falleth down thereto.

He burneth part thereof in the fire;  
With part thereof he eateth flesh;  
He roasteth roast, and is satisfied:  
Yea, he warmeth himself, and saith,  
“Aha, I am warm, I have seen the fire”:  
And the residue thereof he maketh a god, even his graven  
image:  
He falleth down unto it and worshipeth it,  
And prayeth unto it, and saith,  
“Deliver me; for thou art my god.”





### THE SPINNER

*From a photograph, American Colony, Jerusalem*

In Palestine, old people sit and spin, or even walk the streets and spin. If you could add to this picture the colors of the original, you would be fascinated:—shoes once a brilliant red, now faded to an orange, but patched with pieces of original brilliancy; his under robe, presenting alternate stripes of reddish brown and yellow; his sheepskin coat, weathered to the color of old ivory; his turban, green and gold on white, wrapped around a brilliant red fez. With the full sun on him, you have as brilliant a spider as Nature ever produced.



# SKILLED WORKMEN

*“Those That Devise Skilful Work”*

## BUILDERS OF THE TABERNACLE

**A**ND Moses said to the children of Israel, “See, the Lord hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

“And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of wood, to make any manner of skilful work.

“And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise skilful work.”

Then wrought Bezalel and Oholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair.

And Moses did look upon all the work, and, behold, they had done it; as the Lord had commanded, even so had they done it: and Moses blessed them.





### BETHLEHEM STONE QUARRIES

*From a photograph, American Colony, Jerusalem*

Bethlehem stone is noted throughout Palestine. The strata of limestone from which it comes are sufficiently thick so that large blocks can be easily obtained. It has, in general, the appearance of Castile soap, streaked with veins of rich red. When exposed to the air, it becomes almost as hard as marble, and strong enough to bear any ordinary load that a builder can put upon it. Like marble also, it takes a high polish. Beautiful samples of this stone may be found in the four rows of monolithic pillars twenty feet high in the Church of the Nativity at Bethlehem.

### BUILDERS OF THE TEMPLE

Now Solomon determined to build a house for the name of the Lord, and a house for his kingdom. And Solomon counted out seventy thousand men to bear burdens, and eighty thousand to hew in the mountain, and three thousand six hundred to oversee them.

And Solomon sent to Hiram the king of Tyre, saying, "As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, even so deal with





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## A WEAVER WINDING SPINDLES

Contrast this primitive process with the work of our whirling, humming, modern machinery. Note first the reel on the right, a rough contrivance held upright by a piece of stone with a hole bored in the middle. On this is the skein of thread to be wound. Next, notice the rude double wheel on the left, the two disks of which are bound together with strings so that the rope belt may play over them without running off. This cumbersome wheel is turned by the hand crank. Next, notice the apparatus for holding the little wheel over which the belt plays. The relationship of the big wheel to the little one gives a tremendously rapid revolution to the spindle, which projects from the axle of the little wheel but unfortunately is not clearly seen against the white garment of the weaver. When the man has his spindle wound, he will put it in his shuttle and proceed to weave an overcoat.

me. The house which I build is great: for great is our God above all gods. But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? Who am I then, that I should build him a house, save only to burn sacrifice before him?

“Send me now therefore a man skilful to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that knoweth how to grave with the skilful men





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### SOLOMON AND THE SMITH

*From a painting by Christian Schussele*

This picture illustrates a legend told, not in the Bible, but in the Jewish Talmud. When the Temple was finished, King Solomon held a feast within its court, inviting all the craftsmen who had labored on the mighty structure. At the king's right hand was placed an empty chair, a seat of honor to be awarded to the worker who had contributed most to the beauty of the Temple. When the throng came in procession to the throne, they found the chair already occupied by an ironworker, a smith. The assembly cried out in anger, for the smith had not worked upon the Temple walls at all; but Solomon, checking them, bade the smith speak: and the man boldly claimed the seat as his own since he had made all the tools, without which the other workmen could have done nothing at all. "And Solomon spoke his judgment on the matter: 'The seat is his of right. All honor to the ironworker.'"

that are with me in Judah and Jerusalem, whom David my father did provide.

"Send me also cedar trees, fir trees, and algum trees, out of Lebanon; for I know that thy servants know how to cut timber in Lebanon: and, behold, thy servants shall be with thy servants even to prepare me timber in abundance; for the house which I am about to build shall be great and wonderful."

Then Hiram the king of Tyre answered in writing, which he sent to Solomon: "And now I have sent a skilful man, en-



dued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy skilful men, and with the skilful men of my lord David thy father."

### THE SONS OF BEZALEL

Bezalel, filled with wisdom to design  
Stones, precious wood, rich-broidered fabrics, gold,  
Fed not the few with cunning manifold  
Nor empty loveliness; his art divine  
Set up a tabernacle as a sign  
Of oneness for a rabble many-souled,  
So that each span of desert should behold  
A nomad people with a steadfast shrine.

But we, its sons, who wander in the dark,  
Footsore, far-scattered, growing less and less,  
What whiteness gleams, our brotherhood to mark,  
What promised land our journey's end to bless?  
We are, unless we build some shrine or ark,  
A dying rabble in a wilderness.

—*Israel Zangwill*





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#### SAILBOAT PLYING BETWEEN BABYLON AND THE PERSIAN GULF

This is a river boat, broad, heavy, drawing little water, and bearing a huge sail. Such a boat would hardly be fit for ocean voyages. The "ships of Tarshish" which the Phœnicians built and manned for Solomon were made longer and narrower, and were capable of carrying more cargo and men on the long voyages that took three years to accomplish. Pictures of these seagoing ships are found on the Egyptian monuments.



# SAILORS AND SEAFARING MEN

*“They That Go down to the Sea in Ships”*

**M**OREOVER, king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

They that go down to the sea in ships,  
That do business in great waters;  
These see the works of the Lord,  
And his wonders in the deep.  
For he commandeth, and raiseth the stormy wind,  
Which lifteth up the waves thereof.  
They mount up to the heaven,  
They go down again to the depths.  
Then they cry unto the Lord in their trouble,  
And he bringeth them out of their distresses.  
He maketh the storm a calm,  
So that the waves thereof are still.  
Then are they glad because they are quiet;  
So he bringeth them unto their desired haven.

The inhabitants of Sidon and Arvad were thy rowers:  
Thy wise men, O Tyre, that were in thee were thy pilots.  
The old men of Gebal and the wise men thereof were in thee,  
thy calkers.  
All the ships of the sea with their mariners were in thee to  
deal in thy merchandise.





#### SAILBOATS ON THE NILE

These cargo boats are rather more pleasing to look upon than the boats on the Euphrates, largely because of the picturesque sails, usually two of them, which pierce the air like the long wings of a sea gull. Truly a beautiful sight this—the boats crowding up towards the great Nile bridge in order to fly through on the wings of the northern wind as soon as the draw is open. Beautiful is the sight at night, also, when the black boat with its aspiring sails is silhouetted against the broad wake of the moon on the bosom of the river.

The ships of Tarshish were thy caravans for thy goods;  
Thou wast replenished and made very glorious  
In the midst of the seas.

Thy rowers have brought thee into great waters:  
The east wind hath broken thee in the midst of the seas.



The waves shall shake at the sound of the cry of thy pilots.  
And all that handle the oar, the mariners, and all the pilots  
of the sea,  
Shall come down from their ships,  
They shall stand upon the land,  
They shall cause their voice to be heard over thee.

The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was likely to be broken. Then the mariners were afraid, and cried every man to his god, and cast forth the wares that were in the ship into the sea, to lighten it of them.

But Jonah was gone below; and he lay, and was fast asleep. So the shipmaster came to him, and said to him, "What meanest thou, O sleeper? Rise, call upon thy God, if so be that God will think upon us, that we perish not."

Nevertheless the men rowed hard to bring the ship to the land; but they could not; for the sea grew more and more tempestuous against them.





### DAVID'S VALIANT MEN

*From a painting by James J. Tissot*

The value of these men lay in their superior strength and their indomitable courage. As for fighting instruments, they used only those primitive weapons—the bow, the spear, and the sword—which it took man thousands of years to supersede. Undoubtedly, even in David's day, the spears and arrows were for the most part tipped with flint, though the Hebrews knew the use of bronze and were beginning to use iron, which was brought into the land of Canaan by the Philistines. However, metal was so uncommon in Israel that in Saul's day he and Jonathan only had bronze swords.

## SOLDIERS AND FIGHTING MEN

*“Mighty Men of Valor”*

**P**ROCLAIM ye this among the Gentiles, “Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears.”

Order ye the buckler and shield,  
And draw near to battle.  
Harness the horses; and get up, ye horsemen,  
And stand forth with your helmets;  
Furbish the spears, and put on the coats of mail.



Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds.

And he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

He hired also a hundred thousand mighty men of valor out of Israel for a hundred talents of silver.

Uzziah prepared for all the host shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by skilful men, to be upon the towers and upon the battlements, to shoot arrows and great stones withal.

And the children of Benjamin were numbered at that time out of the cities twenty-six thousand men that drew sword, besides the inhabitants of Gibeah, who were numbered seven hundred chosen men. Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss.

Now these are they that came to David to Ziklag, and they were among the mighty men, helpers in war. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows from the bow.

And of the Gadites there separated themselves to David to the stronghold in the wilderness, men of might, and men of war fit for battle, that could handle shield and spear;

Whose faces were like the faces of lions,

And they were as swift as the roes upon the mountains.





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#### MODERN ORIENTAL SHIPPING IN SMYRNA HARBOR

The harbor of Smyrna lies at the eastern end of a magnificent bay, twenty miles long. To protect ships against the strong westerly winds that often blow, breakwaters have been constructed. Since most of the ships that enter behind this barrier are of small tonnage, they can easily lie in the rather restricted space, not tied to the dock, as is common in Western ports, but anchored all of them with their bows pointed outward, their sterns made fast to the great iron posts or to the links embedded in the masonry of the quay. Goods are discharged into lighters, then carried into the customhouses and warehouses. This laborious and wasteful method gives employment to many people, human beasts of burden. Before the Great War, Smyrna was a bustling harbor. The little coasting steamers came and went frequently, and the quay was noisy with the shouting of polyglot longshoremen.

It is difficult to realize that the smallest ship in this picture would have been a Leviathan to the old Phœnicians and the Greeks whose tiny galleys once thronged these very waters.



# MERCHANTS AND TRADERS

*“Merchants and Sellers of All Kinds of Wares”*

## MERCHANTMEN AND MERCHANDISE

**T**HEY lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.

The navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of sandalwood trees and precious stones.

Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, besides that which the traders and merchants brought.

For the king's ships went to Tarshish with the servants of Hiram; once every three years came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

Solomon had horses brought out of Egypt; and the king's merchants received them in droves, each drove at a price. And a chariot came up and went out of Egypt for six hundred



shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

## THE MERCHANTS OF TYRE

O thou that art situate at the entry of the sea,  
That art a merchant of the people for many isles,  
Thus saith the Lord God: "O Tyre, thou hast said, 'I am of perfect beauty.'"



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### A GRAIN BUYER GETTING GOOD MEASURE

In the East, it is ever the custom for the buyer to measure the goods. No seller would ever take such pains to shake down, press together, and let run over as the purchaser in this picture is evidently taking. The measure will be heaped and then tamped so that still other grain may stick on.

It is significant that, through most of the Old Testament, the merchants mentioned are foreigners. In the famous passage from Ezekiel given herewith, the typical merchant is a man of Tyre. Not until the days of the Exile and the Dispersion did the commercial genius of Israel come to the fore. Since then the Jews have been primarily merchants, traffickers, keepers of accounts, and manipulators of finance.

Tarshish was thy merchant by reason of the multitude of all kinds of riches;  
With iron, silver, tin, and lead, they traded in thy fairs.  
Javan, Tubal, and Meshech, they were thy merchants:  
They traded the persons of men and vessels of brass for thy merchandise.





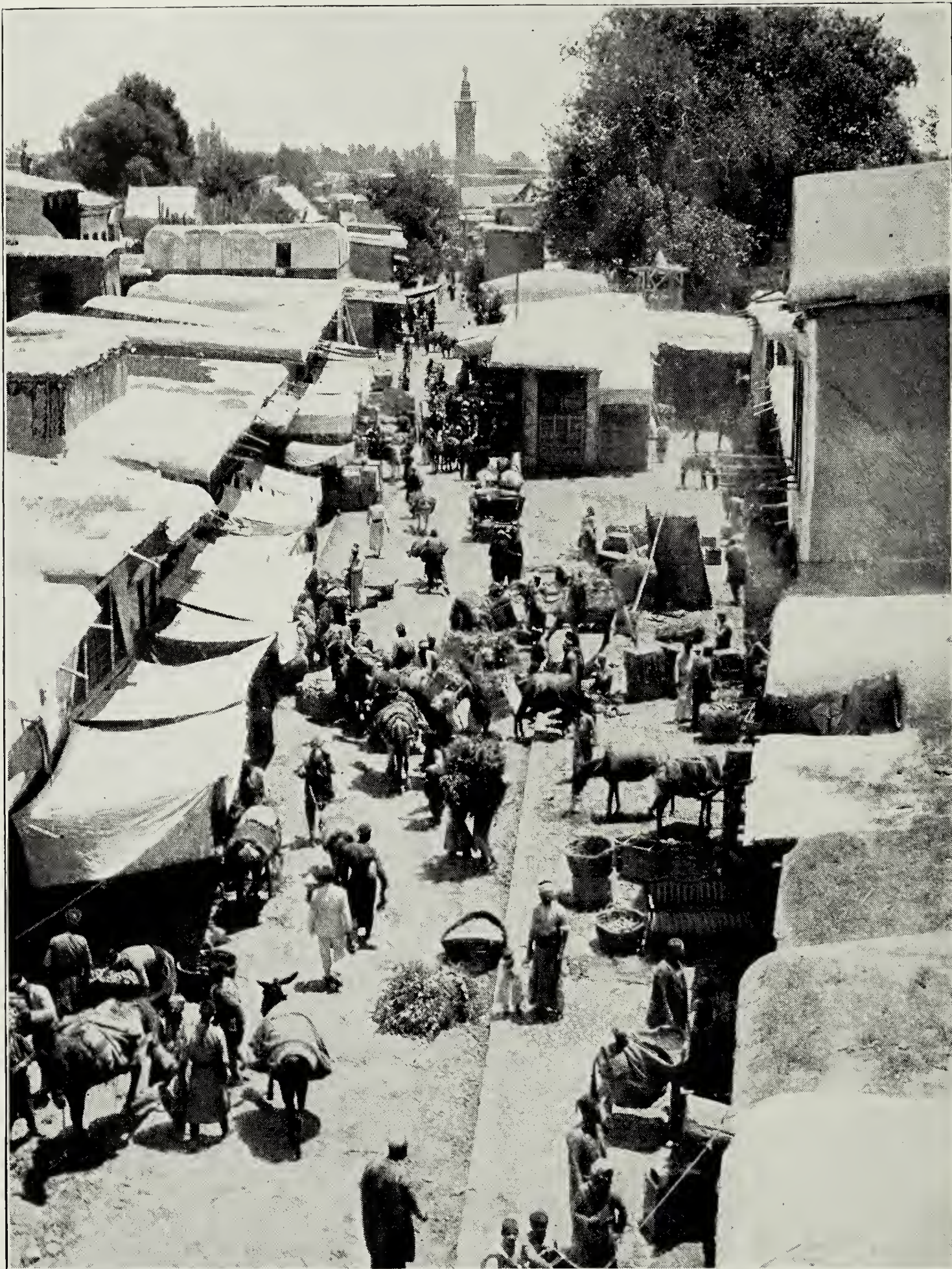
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#### AN ORIENTAL BOTTLE MARKET, HEBRON

The skin bottles of Hebron are famous throughout the East. In this picture one sees the rows of inflated skins set out in the sun to dry.

They of the house of Togarmah traded in thy fairs  
 With horses and horsemen and mules.  
 The men of Dedan were thy merchants;  
 Many isles were the merchandise of thy hand:  
 They brought thee for a present, tusks of ivory, and ebony.  
 Syria was thy merchant by reason of the multitude of the  
     wares of thy making:  
 They traded for thy wares with emeralds, purple, and broid-  
     ered work,  
 And fine linen, and coral, and rubies.  
 Judah, and the land of Israel, they were thy merchants:  
 They traded in thy market wheat of Minnith,  
 And pannag, and honey, and oil, and balm.  
 Damascus was thy merchant in the multitude of the wares  
     of thy making,





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### OPEN BAZAAR, DAMASCUS

This is a characteristic street in old Damascus, or rather, a sample of the uncovered street which one finds toward the fringes of the city. In the center of the town the big bazaars are all roofed over. Perhaps the most striking thing in the picture is what looks like a blanket of heavy snow on the tops of the houses. In reality this blanket is a mixture of

*(Continued at bottom of opposite page)*



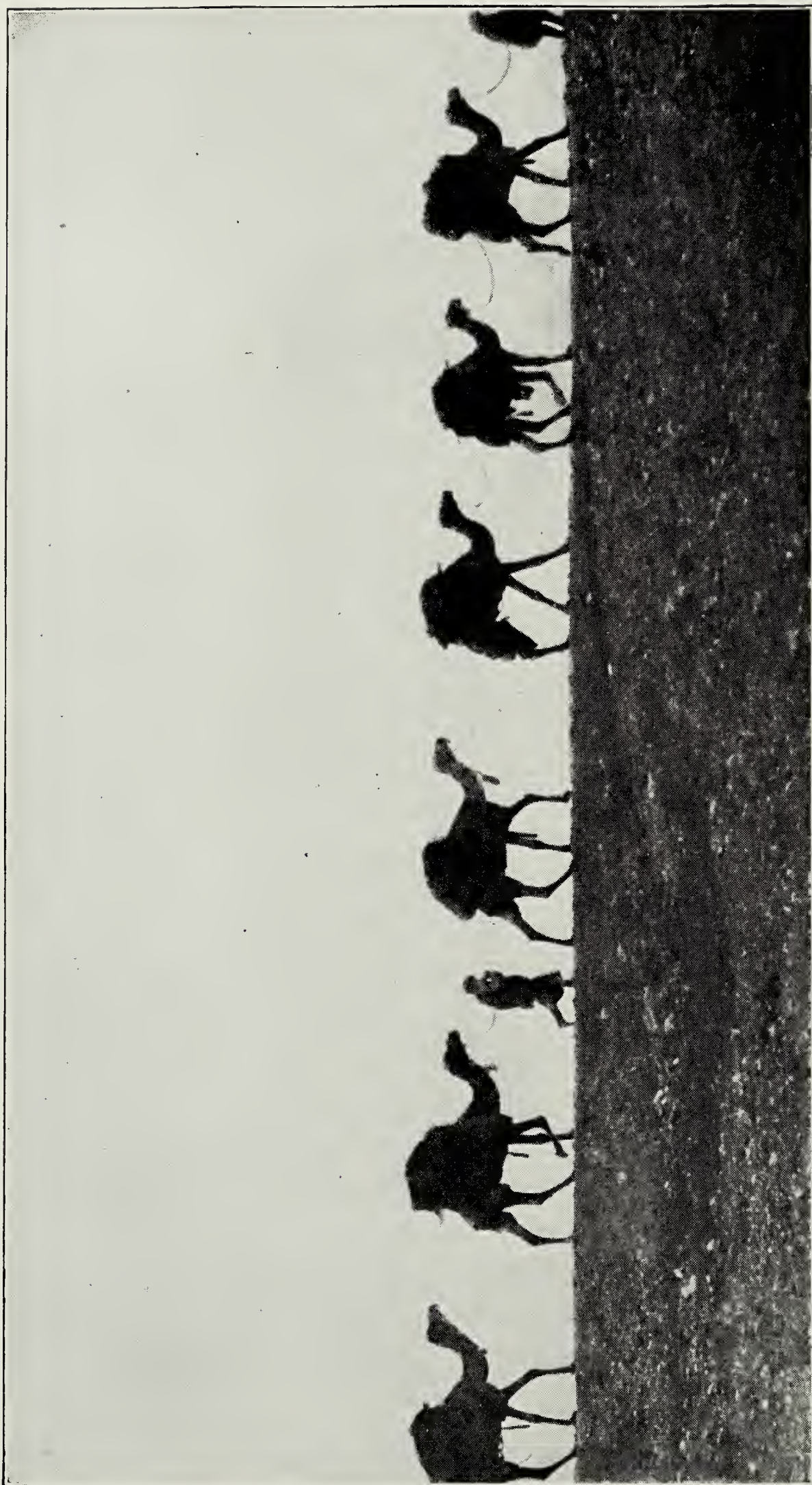
For the multitude of all riches;  
With the wine of Helbon, and white wool.  
Vedan and Javan traded with yarn for thy wares:  
Bright iron, cassia, and calamus, were in thy market.  
Dedan was thy merchant in precious cloths for chariots.  
Arabia, and all the princes of Kedar,  
They were the merchants of thy hand;  
In lambs, and rams, and goats, in these were they thy mer-  
chants.  
The merchants of Sheba and Raamah, they were thy mer-  
chants;  
They traded in thy fairs with chief of all spices,  
And with all precious stones, and gold.  
Haran, and Canneh, and Eden,  
The merchants of Sheba, Asshur, and Chilmad, were thy  
merchants.  
These were thy merchants in choice wares,  
In wrappings of blue and broidered work,  
And in chests of rich apparel, bound with cords and made of  
cedar.  
When thy wares went forth out of the seas, thou filledst  
many peoples;  
Thou didst enrich the kings of the earth with the multitude  
of thy riches and of thy merchandise.

chopped straw and limestone mud, laid thickly on the poles and rafters of the upper story, rolled down, and left to dry. The darker patches that appear on the "snow" are the dried relics of the winter's grass.

The next thing to attract the eye is the long row of white awnings. These are entirely too white and neat for Damascus. They should, on the whole, be brown and ragged. They serve at any rate to cast a shade where it is most needed, on the sidewalks where the wares are offered for sale; and to make even more dingy the little box-like shops under the houses, where at best it is difficult to tell the texture and quality of the goods one is buying.

One observes also the mixed traffic, donkeys, men, and children—the people, for the most part, in the street and the donkeys on the sidewalk! All day from rise to set of sun this trafficking goes on. The transactions here are in small figures, for the goods exposed for sale are the trifling necessities of life, things to eat for man and beast. The heavy trading is done in the great stone caravansaries toward the center of the city, in the Greek bazaar, and in the Street called Straight.





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A CARAVAN ON THE SKY LINE



## CARAVANS AND SHIPS

The multitude of camels shall cover thee,  
 The dromedaries of Midian and Ephah;  
 All they from Sheba shall come;  
 They shall bring gold and frankincense.

Who are these that fly as a cloud,  
 And like the doves to their windows?  
 Surely the isles shall wait for me,  
 And the ships of Tarshish first,  
 To bring thy sons from afar,  
 Their silver and their gold with them.

Thy gates also shall be open continually;  
 They shall not be shut day nor night;  
 That men bring to thee the wealth of the Gentiles.

## A CARAVAN ON THE SKY LINE

The "Twilight Express"—a through freight train on the oldest trunk line in the world! Empires have risen and decayed; cities have flourished and vanished under the sands of time; everything that man has thought most stable has shifted and changed with the passing years; but this simple line of camels and men has perpetuated itself throughout all the generations. The road—a mere track as wide as a camel's foot, unimproved by even the most primitive of engineers; the cargo—some of those elemental products that men need for sustenance or for delight—grain, foods, fuel, the wares of the potter and the goldsmith. One of the earliest caravans in the Bible was that which carried Joseph from freedom to slavery. "And, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt," for the use of the royal embalmers.

In every age the traders have been busy. Across the narrow bridge of Palestine they came from Babylon and Assyria on the east, from the land of the Hittites on the north, and even from the borders of the Ægean. Palmyra, Haran, Carhemish, Aleppo, and Damascus were huge caravansaries on these arteries of traffic. On the south, the traders came from Arabia and Edom, from Egypt and Ethiopia. They made Petra wealthy; they kept Hebron, Beer-sheba, and Gaza alive. Through the Middle Ages their restless feet trod the silent ways. From India and Persia they came, bearing silks and spices and gold to the coast where the galleys of Venice and Genoa, the merchants of Pisa and Amalfi, were waiting to receive the precious freight. And so through the years, even to the Great War, the merchants have come and gone; and today, while the "iron horse" and the motor truck are usurping the ancient trade routes, the camel-drivers still operate as of old the feed lines by which goods are concentrated at the railways.





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#### A MEDICINE WOMAN OF JERICHO

Medicine men, witch doctors, wise women, necromancers, wizards, and witches are all the accompaniments of a primitive civilization. These professions flourish because of the assumption that magic is a real power. To the unscientific mind, any cause can produce any result. This woman's pipe, rings, and so on, are all valuable parts of her medical equipment.



# NECROMANCERS

*Astrologers, Diviners, and Soothsayers*

**W**HEN thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

For all that do these things are an abomination to the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

For these nations, which thou shalt possess, hearkened to observers of times, and to diviners: but as for thee, the Lord thy God hath not suffered thee so to do.<sup>18</sup>

The soul that turneth after such as have familiar spirits, and after wizards, to seek after them, I will even set my face against that soul, and will cut him off from among his people.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them.

Then said Saul to his servants, "Seek me a woman that hath a divining spirit, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a woman that hath a divining spirit at En-dor."



The king [Belshazzar] cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

#### HE WHO REGARDETH DREAMS

Vain and false hopes are for a man void of understanding;  
 And dreams give wings to fools.  
 As one that catcheth at a shadow, and followeth after the wind,  
 So is he that setteth his mind on dreams.  
 The vision of dreams is as this thing against that,  
 The likeness of a face over against a face.  
 Of an unclean thing what shall be cleansed?  
 And of that which is false what shall be true?  
 Divinations, and soothsayings, and dreams, are vain:  
 And the heart fancieth, as a woman's in travail.  
 If they be not sent from the Most High in thy visitation,  
 Give not thy heart unto them.  
 For dreams have led many astray:  
 And they have failed by putting their hope in them.  
 Without lying shall the law be accomplished;  
 And wisdom is perfection to a faithful mouth.

—*Sirach*





### THE CHORISTERS

*From a painting by James J. Tissot*

One must not imagine that the Biblical choristers were trained singers. More probably they were chanters, performers of *recitativo* in concert, intoners of antiphonals. This type of singer still persists in the East. Every large mosque has its chanters of the Koran who, in the Friday service, climb up into the box prepared for them, and then, sitting on the floor, sway to and fro while the words roll forth sonorously from their mouths. Before the days when the musical scales were perfected, Solomon's choristers could hardly have been different from these; but their performance may well have been very impressive, even artistic.

## MUSICIANS

*"Praise Him with the Psaltery and Harp"*

### MUSIC MASTERS

**S**ING unto the Lord, all the earth;  
Show forth his salvation from day to day.  
Declare his glory among the nations,  
His marvelous works among all the peoples.

Jubal was the father of all such as handle the harp and pipe.

In the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving to God.<sup>19</sup>



David spoke to the chief of the Levites to appoint their brethren to be the singers, with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; and others with psalteries set to Alamoth [women's voices]; and still others with harps set to the Sheminith [the eighth], to lead. And Chenaniah, chief of the Levites, was for song: he instructed about the song because he was skilful.

God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were skilful, was two hundred and eighty-eight.

David appointed certain of the Levites to thank and praise the Lord God of Israel: Asaph the chief, and next to him Zechariah, Jaaziel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel, with psalteries, and with harps; but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

### HEZEKIAH'S MUSICIANS AND SINGERS

Now he [Hezekiah] set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and



Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets.

And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. All the congregation worshiped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished.

And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped.

Moreover Hezekiah the king and the princes commanded the Levites to sing praise to the Lord with the words of David, and of Asaph the seer.

And they sang praises with gladness, and they bowed their heads and worshiped.

## MUSIC ON SPECIAL OCCASIONS

When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks to the Lord; because he is good, for his mercy endureth forever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

Now at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.



And the sons of the singers gathered themselves together, out of the plain country round about Jerusalem, and from the villages of Netophathites: also from Beth-gilgal, and out of the fields of Geba and Azmaveth: for the singers had built them villages round about Jerusalem.

### A MIGHTY SYMPHONY

Also the Levites who were the singers, all of them, even Asaph, Heman, and Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets.

It came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, "For he is good; for his mercy endureth forever"; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

### A SERVICE OF SONG

Then shouted the sons of Aaron,  
 They sounded the trumpets of beaten work,  
 They made a great noise to be heard,  
 For a remembrance before the Most High.  
 Then all the people together hastened,  
 And fell down upon the earth on their faces  
 To worship their Lord, the Almighty, God Most High.  
 The singers also praised him with their voices;  
 In the whole house was there made sweet melody.  
 And the people besought the Lord Most High,  
 In prayer before him that is merciful,  
 Till the worship of the Lord should be ended;  
 And so they accomplished his service.

—*Sirach*



# JUDGES

*“Let Judgment Be Executed Speedily”*

**M**OSES chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves.

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou rise, and get thee up into the place which the Lord thy God shall choose.

And thou shalt come to the priests the Levites, and to the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment. And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do. Thou shalt not turn aside from the sentence which they shall show thee, to the right hand, nor to the left.





A JUDGE OF THE LAW

*From a drawing by Eugène Burnand*

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah, and judged Israel in all those places.

And his return was to Ramah; for there was his house; and there he judged Israel.



Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in the hill country of Ephraim. And the children of Israel came up to her for judgment.

Jehoshaphat set judges<sup>20</sup> in the land throughout all the fenced cities of Judah, city by city, and said to the judges: "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of bribes."

Thou, Ezra, after the wisdom of thy God, that is in thy hand, set magistrates and judges, who may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.



# THE KING

*“Kindness and Truth Preserve the King”*

## THE JUST RULER

**T**HE God of Israel said,  
The Rock of Israel spoke to me:  
“He that ruleth over men must be just,  
Ruling in the fear of God.  
He shall be as the light of the morning, when the sun riseth,  
Even morning without clouds;  
As the tender grass springing out of the earth,  
By clear shining after rain.”

When thou art come to the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, “I will set a king over me, like as all the nations that are about me,” thou shalt in any wise set him king over thee whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee. Thou mayest not set a stranger over thee, who is not thy brother.

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said to you, “Ye shall henceforth return no more that way.” Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the





## THE KING

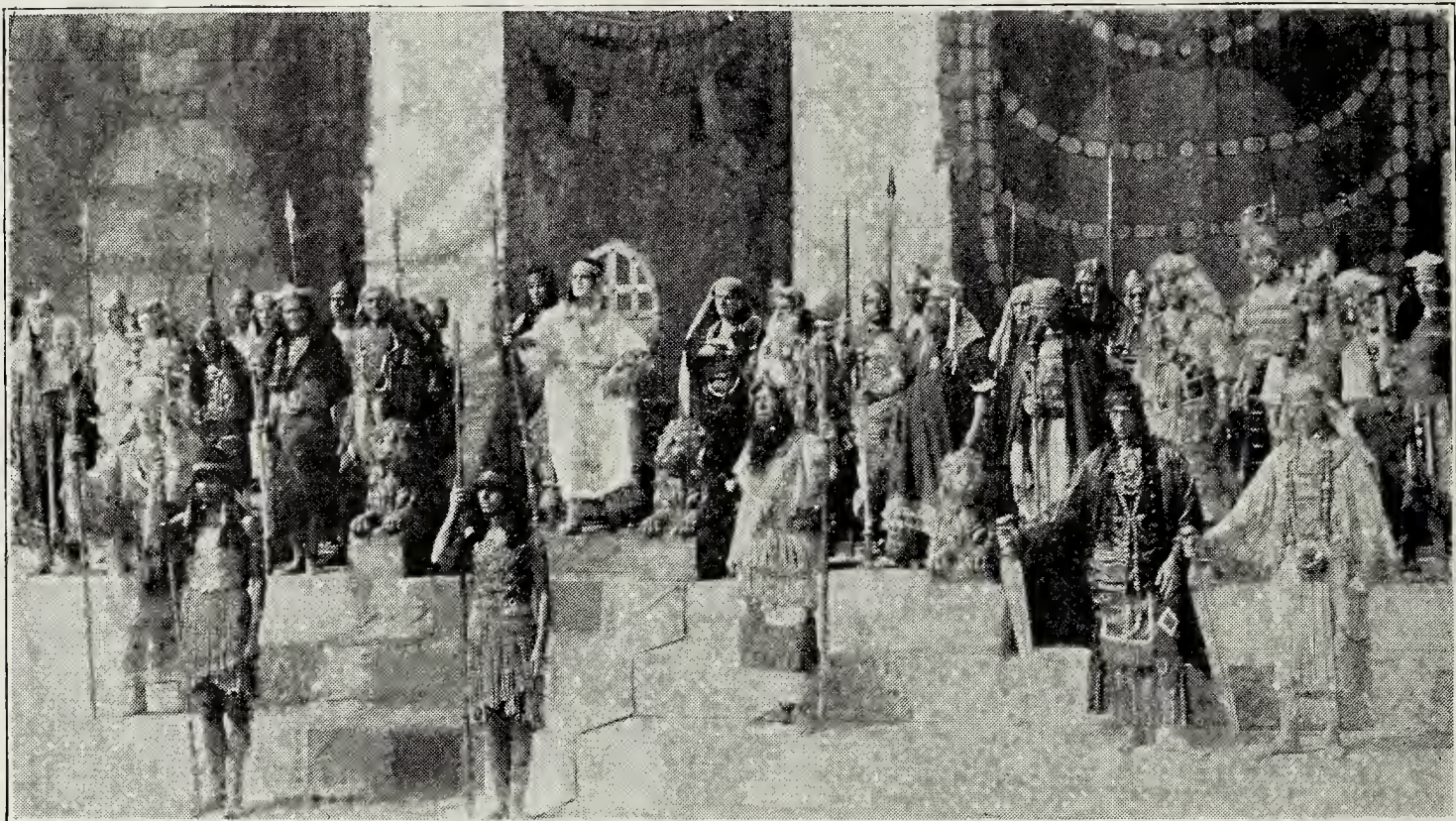
*From a drawing by E. M. Lilien*

The artist has here caught the essential qualities of the king. On his forehead is the six-pointed shield of David. It is today the official emblem of the Jewish state in Palestine.

words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the



end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.



#### SOLOMON ON THE JUDGMENT SEAT

*Photograph by National Non-Theatrical Motion Pictures, Inc.*

This picture is intended to illustrate the state of Israel's most stately king, and to suggest at the same time the barbaric background that must have been Solomon's. The spirit of romance and the lapse of years have cast a glamour about this monarch. We must remember, however, that Palestine is a little country and that Solomon was removed by only a few generations from the nomad.

#### A WISE KING

A wise judge will instruct his people;  
 And the government of a man of understanding will be well ordered.  
 As is the judge of his people, so are his ministers;  
 And as is the ruler of the city, such are all they that dwell therein.  
 An uninstructed king will destroy his people;  
 And a city will be established through the understanding of the powerful.  
 In the hand of the Lord is the authority of the earth;  
 And in due time he will raise up over it one that is profitable.  
 In the hand of the Lord is the prosperity of a man;  
 And upon the person of the scribe shall he lay his honor.

—*Sirach*



# PROPHETS AND TEACHERS

*“God Will Raise up unto Thee a Prophet”*

## THE TRUE PROPHET

### THE TEST OF A PROPHET

**A**ND the Lord said to me, “They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like thee, and will put my words in his mouth; and he shall speak to them all that I shall command him.

“And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him.

“But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

“And if thou say in thy heart, ‘How shall we know the word which the Lord hath not spoken?’ when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

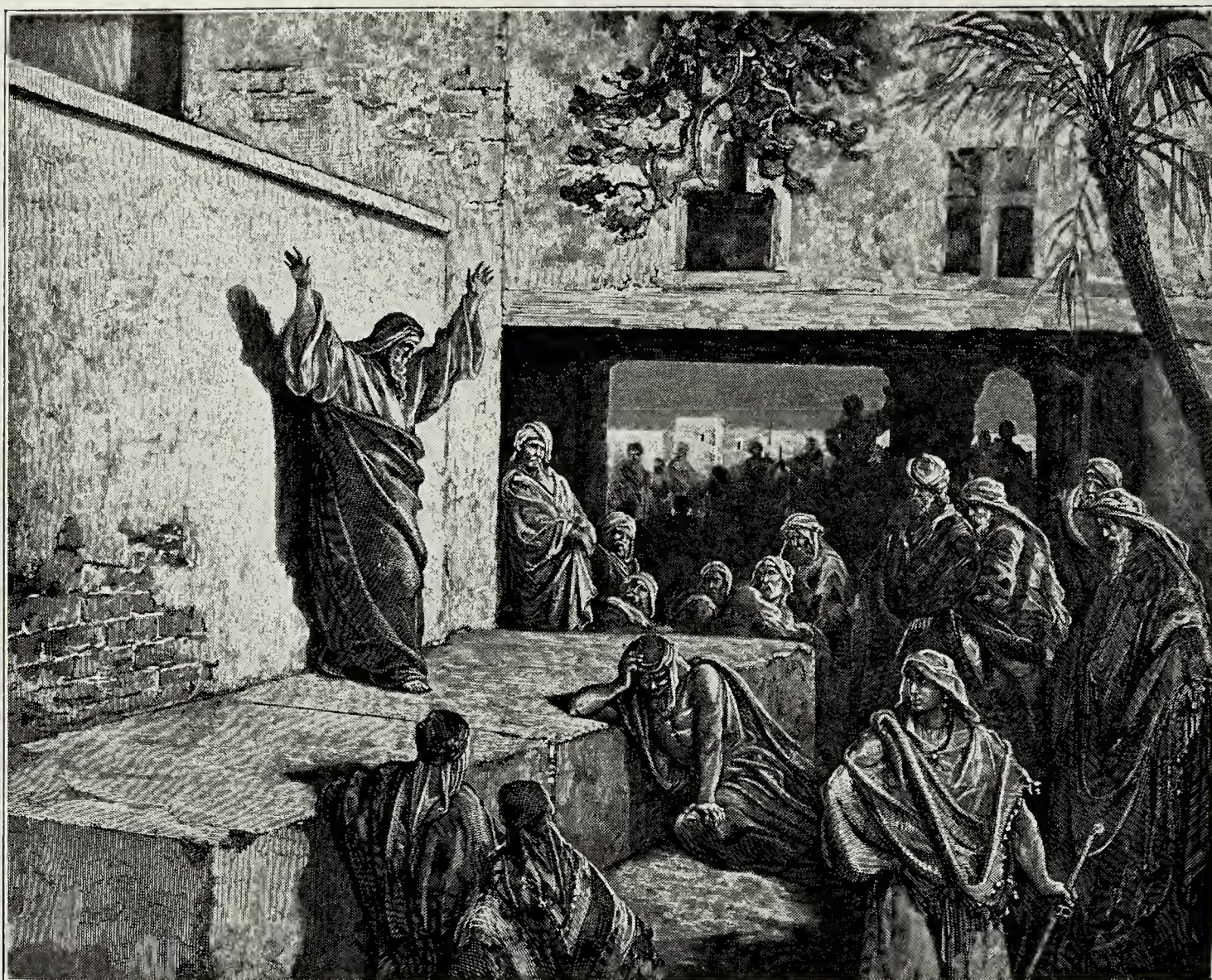
### THE CALL OF A PROPHET

#### ISAIAH

The Lord hath given me the tongue of them that are taught,  
That I should know how to speak a word in season, to him  
that is weary.

He wakeneth me morning by morning,





THE PROPHET MICAH

*From a drawing by Gustave Doré*

He wakeneth mine ear to hear, as they that are taught:  
The Lord God hath opened mine ear,  
And I was not rebellious, neither turned away backward.

EZEKIEL

Go, get thee to them of the captivity, to the children of thy people, and speak to them, and tell them, "Thus saith the Lord God"; whether they will hear, or whether they will forbear.

Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, "Blessed be the glory of the Lord from his place."

So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.



And it came to pass at the end of seven days that the word of the Lord came to me, saying: "Son of man, I have made thee a watchman to the house of Israel: therefore hear the word of my mouth, and give them warning from me."

And the hand of the Lord was there upon me; and he said to me, "Arise, go forth into the plain, and I will there talk with thee."

Then the Spirit entered into me, and set me upon my feet, and spoke with me, and said to me: "Go, shut thyself within thy house. But when I speak with thee, I will open thy mouth, and thou shalt say to them, 'Thus saith the Lord God.'"

## JEREMIAH

The word of the Lord came to me, saying:

"I have appointed thee a prophet to the nations."

Then said I:

"Ah, Lord God!  
Behold, I cannot speak;  
For I am a child."

But the Lord said to me:

"Say not, 'I am a child';  
For thou shalt go to all that I shall send thee,  
And whatsoever I command thee thou shalt speak.  
Be not afraid of their faces,  
For I am with thee to deliver thee."

Then the Lord put forth his hand and touched my mouth, and the Lord said to me:

"Behold, I have put words in thy mouth;  
See, I have this day set thee over the nations and kingdoms,  
To root out, and to pull down, and to destroy,  
And to throw down, and to build, and to plant."



## THE FALSE PROPHET

For thus saith the Lord of hosts, the God of Israel, "Let not your prophets and your diviners, that are in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely to you in my name: I have not sent them."

Then said I, "Ah, Lord God! behold, the prophets say to them, 'Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.'"

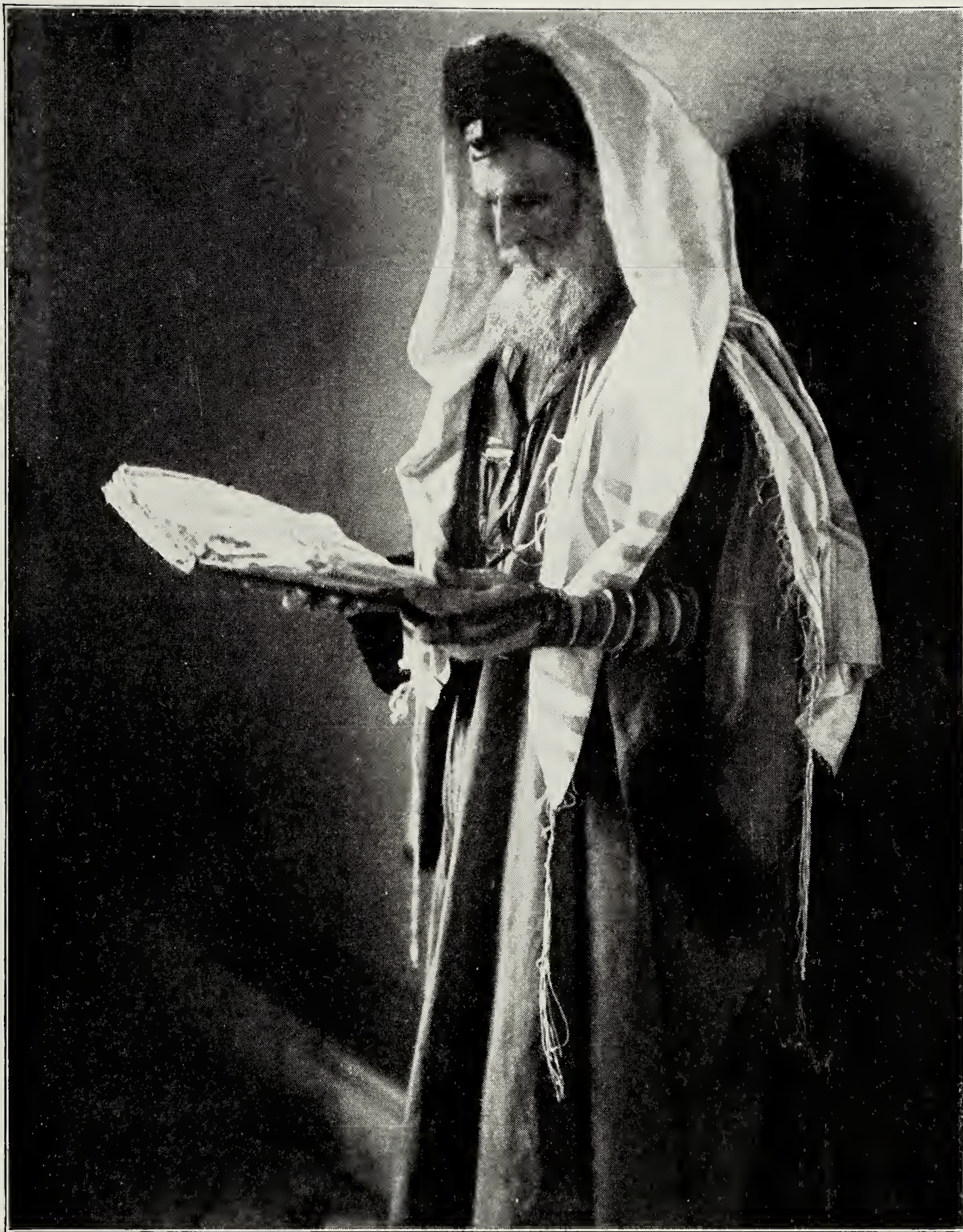
Then the Lord said to me, "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, nor spoken to them: they prophesy to you a false vision and divination, and a thing of nought, and the deceit of their heart."

Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, "Sword and famine shall not be in this land": "By sword and famine shall those prophets be consumed."

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke to thee, saying, "Let us go after other gods, which thou hast not known, and let us serve them"; thou shalt not hearken to the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

"Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave to him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath





A TEACHER OF THE LAW WEARING HIS PHYLACTERIES,  
ARMLETS, AND TALLITH WITH TASSELS

*From a photograph by Gaetano Pedo*

This is the regulation dress of the Rabbi as he reads the Law. One phylactery is on the forehead, the other is pressed against the left side by the arm. The stripes on the head scarf, or tallith, are black. This scarf is a rectangular cloth worn over the head and shoulders by the pious when at prayer. It is edged with fringe, and has a tassel on each corner.



spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.”

## TEACHERS OF THE PEOPLE

In the third year of Jehoshaphat's reign he sent to his princes to teach in the cities of Judah. And with them he sent Levites, and Elishama and Jehoram, priests.

And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.<sup>21</sup>

And the Levites caused the people to understand the law; and the people stood in their place.

So they read in the book, in the law of God, distinctly; and gave the sense, so that they understood the reading.

And though the Lord give you  
The bread of adversity and the water of affliction,  
Yet shall not thy teacher be removed into a corner any  
more,  
But thine eyes shall see thy teacher.



# THE PRIESTS AND THE LEVITES

*“Let Thy Priests Be Clothed with Righteousness”*

## THE HIGH PRIEST

**T**HE priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments: and he shall make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

And this shall be an everlasting statute to you, to make atonement for the children of Israel because of all their sins once in the year.

Thou shalt make an altar to burn incense upon. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. And Aaron shall make atonement upon the horns of it once in a year with the blood of the sin offering of atonements.

The anointed priest that shall be in Aaron's stead from among his sons shall offer the meal offering: by a statute forever it shall be wholly burnt to the Lord. And every meal offering of the priest shall be wholly burnt: it shall not be eaten.



## THE HIGH PRIEST COMES FORTH

How glorious was he when the people gathered round him  
 At his coming forth out of the sanctuary!  
 He was as the morning star in the midst of a cloud,  
 As the moon at the full;  
 As the sun shining forth upon the temple of the Most High,  
 And as the rainbow giving light in clouds of glory;  
 As the flower of roses in the spring of the year,  
 As lilies at the waterspring,  
 As the branches of the frankincense tree in the time of summer;  
 As fire and incense in the censer,  
 As a vessel all of beaten gold  
 Adorned with all manner of precious stones;  
 As an olive tree budding forth fruits,  
 And as a cypress growing up to the clouds.

When he took up the robe of honor,  
 And put on the perfection of glory,  
 When he went up to the holy altar,  
 He made glorious the step of the sanctuary.  
 And when he received the portions out of the priests' hands,  
 Himself also standing by the hearth of the altar,  
 His brethren as a garland round about him,  
 He was as a young cedar in Lebanon;  
 And as stems of palm trees compassed they him round about;  
 So were all the sons of Aaron in their glory,  
 And the Lord's offering in their hands,  
 Before all the congregation of Israel.

And finishing the service at the altars,  
 That he might adorn the offering of the Most High, the Almighty,  
 He stretched out his hand to the cup,  
 And poured of the blood of the grape;  
 He poured out at the foot of the altar  
 A sweet-smelling savor to the Most High, the King of all.  
 Then shouted the sons of Aaron,  
 They sounded the trumpets of beaten work,  
 They made a great noise to be heard,  
 For a remembrance before the Most High.  
 Then all the people together hastened,  
 And fell down upon the earth on their faces  
 To worship their Lord, the Almighty, God Most High.

—From "Ecclesiasticus"





*Frank Duveneck*

THE HIGH PRIEST





### AARON FILLING THE LAMPS

*From a drawing by Simeon Solomon*

There are and have been many beautiful uses of light in worship. In this picture, we see Aaron and his sons filling the small lamps with oil. These lamps and all the vessels were made of gold; and it was one of the duties of the priests to clean them and keep them in order. A youth is pouring oil into the lamp which Aaron holds, and another is placing those that are ready upon the candlestick. The priests wear white linen ephods and are barefooted.



## THE PRIESTS

Ye shall keep the charge of the sanctuary, and the charge of the altar; that there be wrath no more upon the children of Israel. And thou and thy sons with thee shall keep your priesthood for everything of the altar, and for that within the veil; and ye shall serve: I give you the priesthood<sup>22</sup> as a service of gift: and the stranger that cometh nigh shall be put to death.

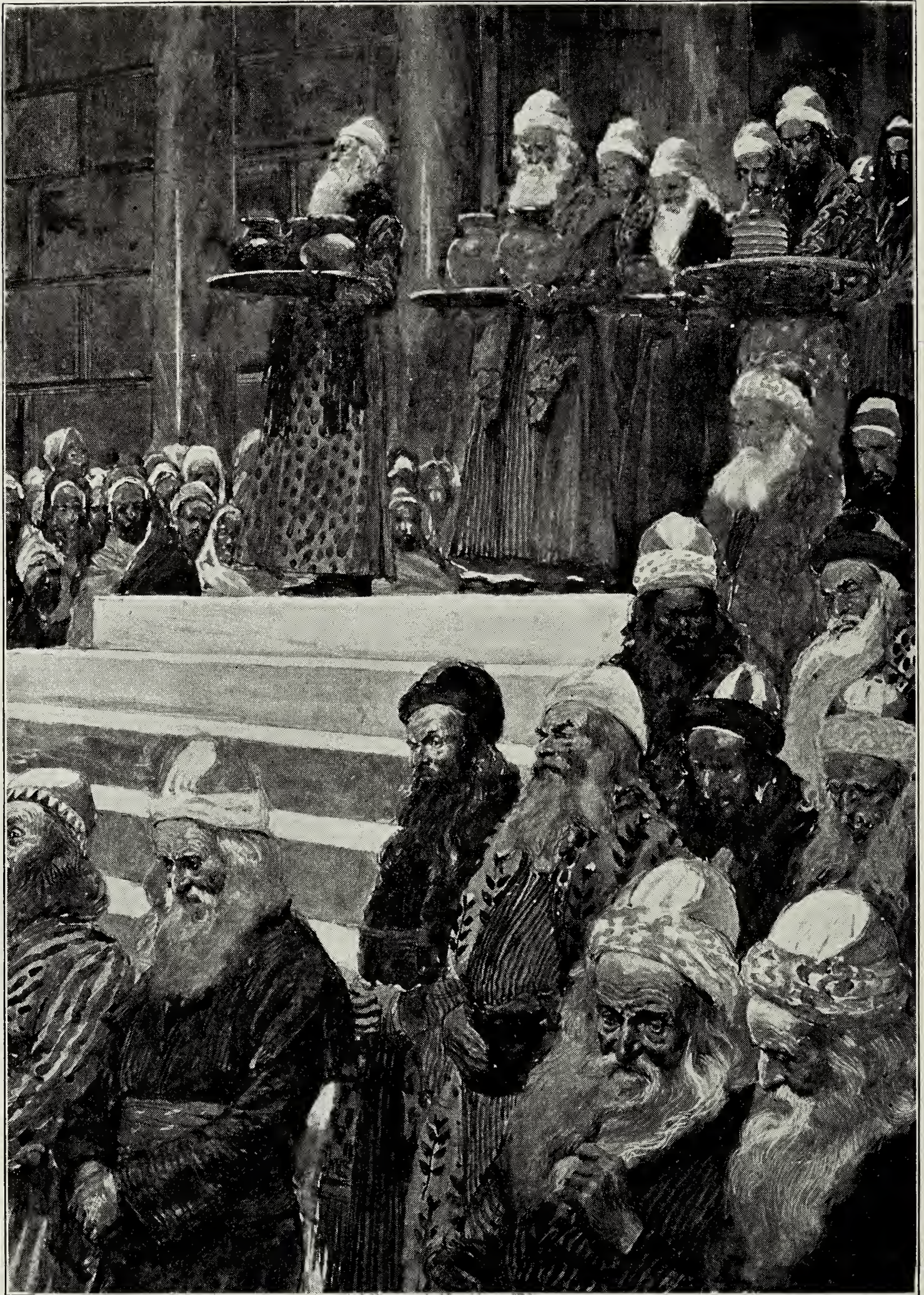
The charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof.

It shall be, when ye are come nigh to the battle, that the priest shall approach and speak to the people, and shall say to them: "Hear, O Israel, ye approach this day to battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God.





TREASURERS AND KEEPERS OF THE VASES

*From a painting by James J. Tissot*



## THE LEVITES

The Lord spoke to Moses, saying: "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister to him. They shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. And they shall keep all the instruments of the tent of meeting."

This is it that belongeth to the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tent of meeting: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more; but shall minister with their brethren in the tent of meeting, to keep the charge, and shall do no service.

## TREASURERS AND KEEPERS OF THE VASES

*From a painting by James J. Tissot*

The simple form of our modern worship must not lead us to forget that in ancient days worship was a very elaborate "service" of the divinity. Among the Hebrews, as among all ancient nations, the people's idea of what God required grew in elaborateness and dignity and stateliness with the growing power of their own nation. While the Hebrews were in the wilderness, they thought of God as dwelling in tents and as requiring the simple "service" of only one or two. Moses, Aaron, and Joshua were sufficient to care for the "tent of meeting." As the nation became more powerful and wealthy, the simple tent was thought of as too mean a residence for Jehovah; and the larger and more sumptuous tabernacle was devised, beautified with colored tapestries, dyed skins, and ornaments of brass and silver and gold. After David had given Israel rest from all its enemies, he began to think of a still more dignified home for the God of his people. "I dwell in a house of cedar, but the Ark of God dwelleth within curtains." His purpose to build the cedar house for Jehovah was at length carried out by Solomon. Then, indeed, the dignity of Jehovah's worship found its final embodiment. A special high priest presided over the temple service. Beneath him were other priests in their proper ranks; and below them the Levites, singers, and all manner of assistants, who formed in the court of their God a household as complete and elaborate as Solomon himself maintained in his palace to express the dignity of his kingship. From this time on, one meets with priests and Levites throughout the whole course of Old Testament history. They survived even the destruction of the Temple by Nebuchadnezzar, and became powerful after the Exile. Not until the Scribes, the teachers of the Law, arose in later Jewish history were they forced to share their preëminence with any one. Jesus, who was not a priest nor even a rabbi, though he became the greatest of the Jewish teachers, taught his disciples that all this elaborate ritual perpetuated by the priests and Levites was unnecessary. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."



They shall bear the tabernacle and all the vessels thereof; and they shall minister to it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up.

And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices. And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every sabbath.

### GOD'S COVENANT WITH LEVI

“And ye shall know that I have sent this commandment to you, that my covenant might be with Levi,” saith the Lord of hosts.

My covenant was with him of life and peace;  
 And I gave them to him for the fear wherewith he feared me,  
 And was afraid before my name.  
 The law of truth was in his mouth,  
 And iniquity was not found in his lips:  
 He walked with me in peace and equity,  
 And turned many away from iniquity.  
 For the priest's lips should keep knowledge,  
 And men should seek the law at his mouth:  
 For he is the messenger of the Lord of hosts.



ALLEGORIES AND PARABLES







## ALLEGORIES AND PARABLES

**T**HE prophets and teachers of the Jewish race, including the Great Teacher of Nazareth, loved to present their messages in parable, allegory, and symbol.

Stories of animals, trees, and other objects talking and acting like human beings are common in ancient literatures. The fables of Æsop began to be circulated about the sixth century before Christ; and we find Jesus himself using an illustration similar to one of them in his reference to wolves in sheep's clothing. Long before Æsop's day, however, the Hebrews had made the remarkable allegory told by Jotham, "The Trees Choose a King," in which the speaker ridicules the pretensions of the upstart Abimelech to succeed Gideon as leader.

Any question that arouses thought and has an ingenious answer will arrest the attention and fix itself in the mind. So we find some of the teachings of the wisdom writers presented in the form of riddles which the hearer is challenged to solve. We all know of Samson's riddle, but not everybody knows that there are other riddles in the Bible.

Some of the Biblical riddles are number riddles, such as "What are four things that are little but wise?" and "What are seven things which the Lord hateth?" Probably children were taught to memorize these.

Many of the Old Testament parables and symbolic acts in parable form were designed, like riddles, to make the hearer say, "I give it up," and await the other's answer.

In this arrangement of the allegories and parables, the explanation is given wherever possible in the language of the Bible itself.



# ALLEGORIES

*“I Will Incline Mine Ear to a Parable”*

## THE TREES CHOOSE A KING

### THE STORY

**T**HE trees went forth once on a time  
To anoint for themselves a king<sup>23</sup>;  
And they said to the olive tree,  
“Reign thou over us.”  
But to them the olive tree replied:  
“Should I then leave my rich oil,  
Whereby gods and men get honor,  
And go to wave over the trees?”

Then said the trees to the fig tree,  
“Come thou, and be our queen.”  
But the fig tree said unto them:  
“Should I then leave my sweetness,  
And that produce of mine so goodly,  
And go to wave over the trees?”

Then said the trees to the vine,  
“Come thou, and be our queen.”  
But the vine made answer to them:  
“Should I then leave my vintage,  
That gladdens both gods and men,  
And go to wave over the trees?”

Then said the trees to the bramble,  
“Come thou, and be king over us.”  
So the bramble replied to the trees:



“If ye are truly anointing me as a king  
 over you,  
 Then come ye, repose in my shade:  
 If not, let fire come from the bramble,  
 And devour the cedars of Lebanon.”

#### THE APPLICATION

Now therefore, if ye have dealt truly and uprightly, in that ye have made Abimelech king, then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo.

### THE FALLEN CEDAR IN LEBANON

#### THE STORY

Behold, the Assyrian was a cedar in Lebanon,<sup>24</sup>  
 With fair branches, and with a forest-like shade,  
 And of high stature;  
 And its top was among the thick boughs.  
 The waters made it great,  
 The deep set it up on high,  
 With her rivers running round about its plants,  
 And sent out her channels unto all the trees of the field.  
 Therefore its height was exalted above all the trees of the  
 field,  
 And its boughs were multiplied,  
 And its branches became long  
 Because of the multitude of waters, when it shot forth.  
 All the birds of the heaven made their nests in its boughs,  
 And under its branches did all the beasts of the field bring  
 forth their young,  
 And under its shadow dwelt all great nations.  
 Thus was it fair in its greatness,  
 In the length of its branches;  
 For its root was by great waters.





THE LAST OF THE CEDARS OF LEBANON



The cedars in the garden of God could not hide it;  
The fir trees were not like its boughs,  
And the chestnut trees were not like its branches;  
Not any tree in the garden of God was like it in its beauty.  
I made it fair by the multitude of its branches,  
So that all the trees of Eden, that were in the garden of God,  
envied it.

Therefore thus saith the Lord God:

“Because thou hast lifted up thyself in height,  
And he hath shot up his top among the thick boughs,  
Strangers, the terrible of the nations, have cut him off;  
Upon the mountains and in all the valleys his branches are  
fallen,

And his boughs are broken by all the rivers of the land;  
And all the people of the earth are gone down from his  
shadow, and have left him.

Upon his ruin shall all the birds of the heaven remain,  
And all the beasts of the field shall be upon his branches;  
To the end that none of all the trees by the waters exalt  
themselves for their height,

Neither shoot up their top among the thick boughs,  
Neither their trees stand up in their height, all that drink  
water;

For they are all delivered unto death, to the lower parts of  
the earth,

In the midst of the children of men, with them that go down  
to the pit.

“In the day when he went down to the grave  
I caused the deep to put on mourning for him;  
I restrained the floods thereof,  
And the great waters were stayed;  
I caused Lebanon to mourn for him,  
And all the trees of the field fainted for him,



I made the nations to shake at the sound of his fall,  
When I cast him down to hell with them that go down into  
the pit:

And all the trees of Eden, the choice and best of Lebanon,  
All that drink water, shall be comforted in the lower parts  
of the earth.”

#### THE EXPLANATION

Under the figure of a mighty cedar, the prophet pictures Assyria among the nations. Once more powerful and wide-spreading than any tree of the forest, she has nevertheless by Jehovah's power been laid low. From the date of this prophecy, we see that this event, the fall of Nineveh, had taken place only nine years before. Ezekiel addresses this significant parable to the king of Egypt and his people, who may profit by considering the Assyrian cedar's fate.

### THE EAGLES AND THE VINE

#### THE STORY

A great eagle with great wings, long winged, full of feathers, which had many colors, came to Lebanon, and took the topmost branch of the cedar. He cropped off the topmost of its young twigs, and carried it into a land of traffic; he set it in a city of merchants.

He took also of the seed of the land, and planted it in a fertile soil; he placed it by great waters; he set it as a slip. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs.

There was also another great eagle with great wings and many feathers; and, behold, this vine did bend its roots toward him, and sent out its branches toward him that he might water it by the furrows where it was planted. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.



Thus saith the Lord God: "Shall it thrive? shall he not pull up the roots, and cut off the fruit thereof, that it may wither? it shall wither in all the leaves of its spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it thrive? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew."

Thus saith the Lord God: "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and prominent mountain: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell every kind of bird; in the shadow of the branches thereof shall they dwell.

"And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, the Lord, have spoken and have done it."

#### THE EXPLANATION

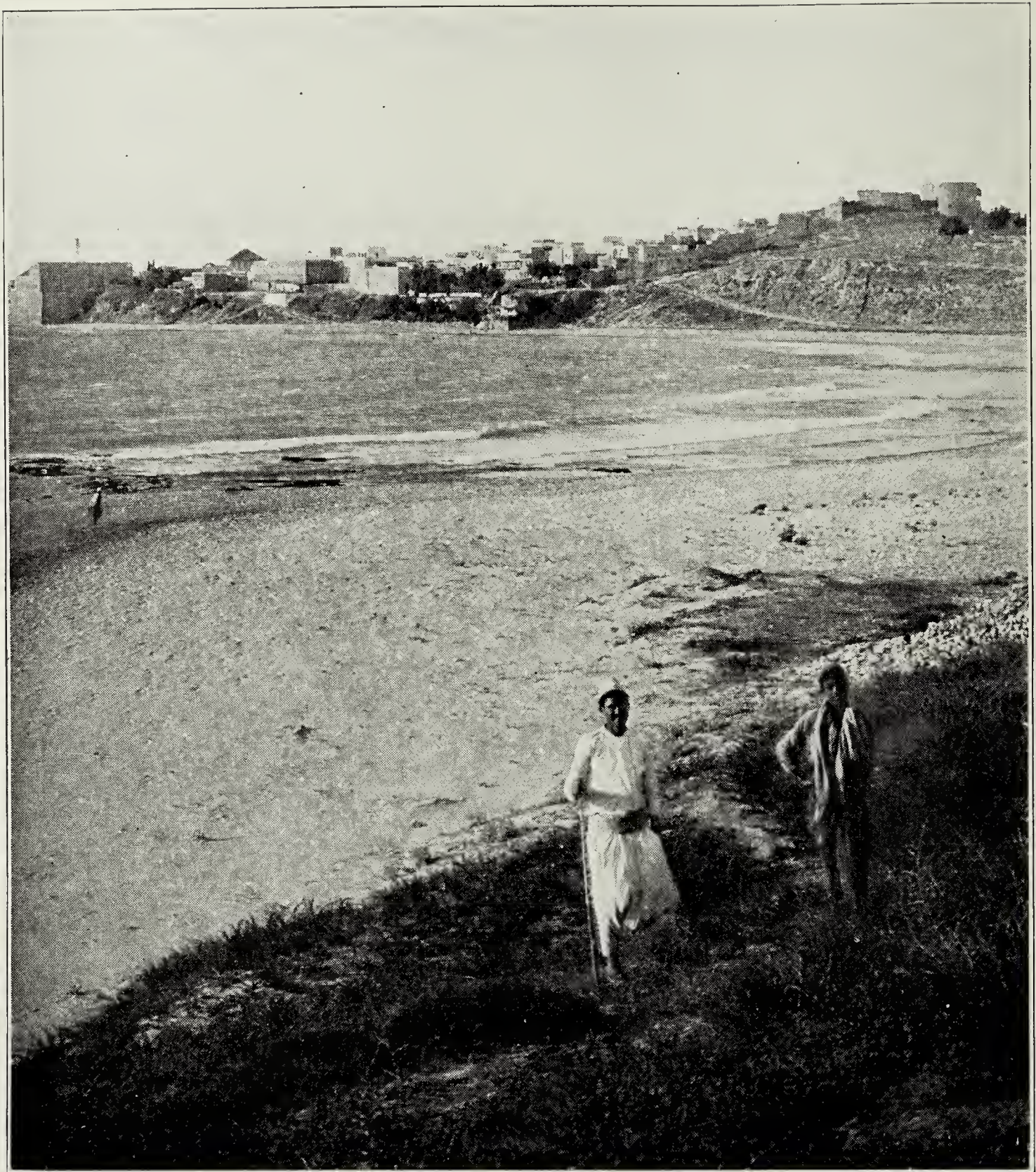
The great eagle, King Nebuchadnezzar, carries off the top of the Israelitish cedar, by which is meant King Jehoiachin. This cedar, now pictured as a vine, that is, a vassal, plays false to the first eagle, and tries to gain the favor of a second, namely, Egypt. At length, God takes a tender twig from the top of his cedar, that is, his Messianic Kingdom; and it flourishes forever.

#### THE WRECK OF THE GOOD SHIP TYRE

The word of the Lord came again to me, saying: And thou, son of man, take up a lamentation for Tyre; and say to Tyre:

O thou that art situate at the entry of the sea,  
That art a merchant of the people for many isles,  
Thus saith the Lord God: "O Tyre, thou hast said, 'I am  
of perfect beauty.'





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#### THE BEACH AT SIDON

On this rocky promontory was built the earliest of the Phœnician settlements that rose to greatness—Sidon, the mother of Tyre. Two tiny harbors on either side of a row of ledges formed the basis of her maritime prosperity. From the top of the old Crusaders' Tower on the right, one gets a glorious view of the golden beaches that stretch north and south, and of the rugged slopes of Lebanon that lose themselves in towering cumulus clouds.

Thy borders are in the midst of the seas,  
Thy builders have perfected thy beauty.  
They have made all thy planks of fir trees from Senir;



They have taken cedars from Lebanon to make masts for thee.

Of the oaks of Bashan have they made thine oars;  
They have made thy benches of ivory inlaid with boxwood  
brought out of the isles of Kittim.

Of fine linen with brodered work from Egypt was thy sail;  
Blue and purple from the isles of Elishah was thine awning.

The inhabitants of Sidon and Arvad were thy rowers:  
Thy wise men, O Tyre, that were in thee were thy pilots.  
The elders of Gebal and the wise men thereof were in thee,  
thy calkers:

All the ships of the sea with their mariners were in thee to  
exchange thy merchandise.<sup>25</sup>

Tarshish was thy merchant by reason of the multitude of  
all kinds of riches;

With silver, iron, tin, and lead, they traded in thy fairs.

The men of Dedan were thy merchants:

Many isles were the mart of thy hand;

They brought thee in exchange tusks of ivory, and ebony.

Syria was thy merchant by reason of the multitude of the  
wares of thy making;

They traded for thy wares with emeralds, purple, and  
brodered work,

And fine linen, and coral, and agate.

Judah, and the land of Israel, they were thy merchants;

They traded in thy market wheat of Minnith,

And pannag, and honey, and oil, and balm.

Damascus was thy merchant in the multitude of the wares  
of thy making,

For the multitude of all riches;

With the wine of Helbon, and white wool.

Haran and Canneh and Eden,

The merchants of Sheba, Asshur, and Chilmad, were thy  
merchants;

These were thy merchants in choice wares,





#### SIDON FROM THE SEA

Sidon was the most influential city of ancient Phoenicia, having founded many colonies and given her name to the people of that whole region. By the time of Solomon, however, Tyre, the daughter city, had gained commercial leadership. Both cities enjoyed world-wide trade, and their names were synonyms for wealth, luxury, and power. By strange fortune, the dye first made in Sidon became famous as "Tyrian purple."



In blue clothes and broidered work,  
In chests of rich apparel, bound with cords, and made of  
cedar.

The ships of Tarshish did sing of thee in thy market:  
And thou wast replenished, and made very glorious  
In the midst of the seas.

Thy rowers<sup>26</sup> have brought thee into great waters:  
The east wind hath broken thee in the midst of the seas.  
Thy riches, and thy wares, thy merchandise,  
Thy mariners, and thy pilots, thy calkers,  
The traders in thy merchandise, and all thy men of war, that  
are in thee,

And all thy company that is in the midst of thee,  
Shall fall into the midst of the seas in the day of thy ruin.  
The waves shall shake at the sound of the cry of thy pilots.  
And all that handle the oar, the mariners, and all the pilots  
of the sea,

Shall come down from their ships;  
They shall stand upon the land, and shall cause their voice to  
be heard over thee,

And shall cry bitterly, and shall cast up dust upon their  
heads,

And they shall weep for thee with bitterness of heart and  
bitter wailing.

And in their wailing they shall take up a lamentation for  
thee,

And lament over thee, saying:

‘What city was like Tyre,

Like her the destroyed in the midst of the sea?’

When thy wares went forth out of the seas, thou filledst  
many peoples;

Thou didst enrich the kings of the earth with the multitude  
of thy riches and of thy merchandise.

In the time when thou shalt be broken by the seas in the  
depths of the waters,



Thy merchandise and all thy company in the midst of thee  
shall fall.

All the inhabitants of the isles shall be astonished at thee,  
And their kings shall be sore afraid.

The merchants among the people shall hiss at thee;  
Thou shalt be a terror, and thou shalt never be any more.”

## THE LIONESSE AND THE TWO YOUNG LIONS

### THE STORY

What was thy mother? A lioness.  
She nourished her cubs among young lions.  
And she brought up one of her cubs:  
He became a young lion,  
And he learned to catch prey; he devoured men.  
So the nations also heard of him;  
He was taken in their pit;  
They brought him in chains to the land of Egypt.

Now when she saw that she had waited, and her hope was lost,  
Then she took another of her cubs  
And made him a young lion.  
And he went up and down among lions;  
He became a young lion,  
And he learned to catch prey; he devoured men.  
He knew their desolate palaces,  
And he laid waste their cities;  
And the land was desolate, and the fulness thereof,  
At the noise of his roaring.

Then the nations set against him on every side from the  
provinces;  
And spread out their net over him:  
He was taken in their pit:  
And they put him in a cage in chains,



And brought him to the king of Babylon;  
 They put him in a cage,  
 That his voice should no more be heard  
 Upon the mountains of Israel.

#### THE EXPLANATION

The lioness represents Hamutal, wife of King Josiah. The two lion cubs represent her two sons, who were King Jehoahaz and King Zedekiah.

### THE ORPHAN BABY

#### THE STORY

“Thy birth and thy nativity is of the land of the Canaanite; thy father was an Amorite, and thy mother a Hittite. In the day thou wast born thou wast not washed in water to cleanse thee; thou wast not salted<sup>27</sup> at all, nor swaddled at all. No eye pitied thee, to do any of these things to thee, to have compassion upon thee; but thou wast cast out in the open field, because thy person was abhorred, in the day that thou wast born.

“And when I passed by thee, and saw thee weltering in thy blood, I said to thee, ‘Though thou art in thy blood, live.’

“I caused thee to grow as the bud of the field, and thou hast increased and grown great, and thou art come to excellent beauty; yet thou wast naked and bare.

“Now when I passed by thee, and looked upon thee, behold, it was now time for thee to love; and I spread my skirt over thee, and covered thee: yea, I swore to thee, and entered into a covenant with thee,” saith the Lord God, “and thou becamest mine. Then washed I thee with water; and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with sealskin, and I made thee a turban of fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets on thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in



thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper to royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect, through my comeliness which I had put upon thee," saith the Lord God.

"But thou didst trust in thy beauty, and playedst false because of thy renown. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images; and thou tookest thy broidered garments, and coveredst them, and didst set mine oil and mine incense before them. My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou didst even set it before them for a sweet savor.

"Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish to thee an everlasting covenant; and thou shalt know that I am the Lord; that thou mayest remember, and feel ashamed, and never open thy mouth any more because of thy shame, when I forgive thee for all that thou hast done," saith the Lord God.

#### THE EXPLANATION

The infant symbolizes Jerusalem, rescued by the mercy of God. Afterwards, in her strength and prosperity, she turned away from him.

### THE GOLDEN CANDLESTICK

#### THE STORY

The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said to me, "What seest thou?"

And I said: "I have looked, and, behold, a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; and seven pipes to each of the lamps, which are upon



the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.”

Then I answered again, and said to him, “What are these two olive trees, which through the two golden pipes empty the golden oil out of themselves?”

He answered me and said, “Knowest thou not what these be?”

And I said, “No, my lord.”

Then said he, “These are the two anointed ones, that stand by the Lord of the whole earth.”

#### THE EXPLANATION

God's abiding presence with his people is symbolized by the seven lamps that flash over all the earth. The two olive trees are Joshua and Zerubbabel, the priest and the prince, each anointed with sacred oil, who are to rebuild the temple.

### THE LITTLE EWE LAMB

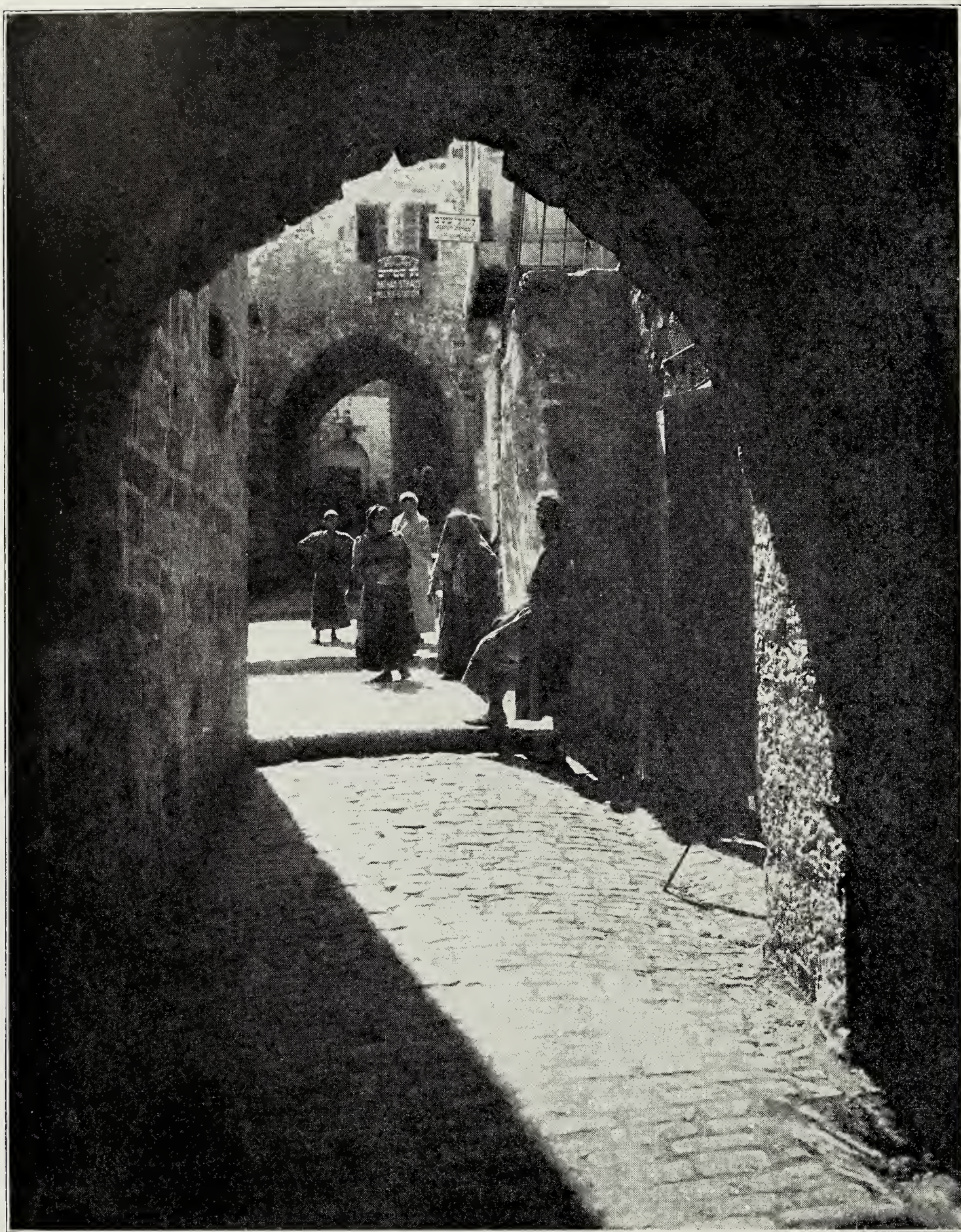
#### THE STORY

The Lord sent Nathan to David. And he came to him, and said to him: “There were two men in one city: the one rich, and the other poor. The rich man had very many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up. And it grew up together with him, and with his children: it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was to him as a daughter. And there came a traveler to the rich man. And he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come to him; but he took the poor man's lamb, and dressed it for the man that was come to him.”

#### THE EXPLANATION

By this story, Nathan rebuked David for causing the death of Uriah, whose wife he desired to marry. Forgetting God's many blessings heaped upon him, David had shown no pity in dealing with a faithful subject.





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#### IN THE JEWISH QUARTER, JERUSALEM

The Jewish quarter in Jerusalem is one of the most densely populated areas in the world. Many of the narrow lanes are vaulted, as shown in this picture. The sunlight rarely penetrates the houses, and in the days before British rule, when the householders were not compelled to keep their alleys clean, the Jewish quarter was a most unsavory place. The inhabitants are desperately poor. Since the war, Jewish hopes of a redeemed Zion have revived, and the Jewish community is growing in numbers, intelligence, and importance.



## THE GRAPEVINE

## THE STORY

What is the vine tree more than any other tree,  
The vine branch which is among the trees of the forest?  
Shall wood be taken thereof to make any work?  
Or will men take a pin of it to hang any vessel thereon?  
Behold, it is cast into the fire for fuel;  
The fire devoureth both the ends of it,  
And the midst of it is burned.  
Is it fit for any work?  
Behold, when it was whole, it was fit for no work:  
How much less, when the fire hath devoured it, and it is  
burned?

## THE APPLICATION

Therefore, as the vine tree among the trees of the forest,  
Which I have given to the fire for fuel,  
So will I give the inhabitants of Jerusalem.  
And I will set my face against them:  
They shall go out from one fire,  
But another fire shall devour them.

## A VINE OUT OF EGYPT

## THE STORY

Thou hast brought a vine out of Egypt;  
Thou hast cast out the heathen, and planted it.  
Thou preparedst room before it,  
And didst cause it to take deep root, and it filled the land.  
The hills were covered with the shadow of it,  
And the boughs thereof were like the goodly cedars.  
She sent out her boughs unto the sea,  
And her branches unto the River.



Why hast thou broken down her hedges,  
 So that all they who pass by the way do pluck her?  
 The boar out of the wood doth ravage it,  
 And the wild beasts of the field feed on it.

Return, we beseech thee, O God of hosts:  
 Look down from heaven, and behold and visit this vine;  
 And the stock which thy right hand hath planted,  
 And the branch that thou madest strong for thyself.  
 It is burned with fire, it is cut down:  
 They perish at the rebuke of thy countenance.

#### THE EXPLANATION

Under this figure, Israel is a vine and God the Husbandman.

### THE WASTED VINE

#### THE STORY

Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the scepters of them that bore rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a scepter to rule.

#### THE EXPLANATION

Jerusalem is here likened to a vine, once vigorous but now uprooted and wasting away. Her kings were formerly strong rulers; but they have been taken captive, and her people are sinking into insignificance.



## THE THISTLE AND THE CEDAR

### THE STORY

The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, "Give thy daughter to my son to wife": and there passed by a wild beast that was in Lebanon, and trod down the thistle.

### THE EXPLANATION

Amaziah, king of Judah, won a victory over the Edomites. He then challenged Jehoash, king of Israel, to battle. Jehoash answered: "You think, you thistle, that because you have beaten Edom you can overcome me, the cedar. I will show you what I, like a wild beast, will do to you." His boast was fulfilled: Amaziah was defeated and captured.

## THE ESCAPED CAPTIVE

### THE STORY

The prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes.

And as the king passed by, he cried to the king, and said: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man to me, and said, 'Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.' And as thy servant was busy here and there, he was gone."

And the king of Israel said to him, "So shall thy judgment be; thyself hast decided it."

### THE APPLICATION

Then he hastened and took the headband away from his eyes; and the king of Israel discerned him, that he was of the prophets. And he said to him, "Thus saith the Lord: 'Because thou hast let go out of thy hand the man whom I had appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.'"



## THE TWO BROTHERS

## THE STORY

The woman of Tekoa answered: "I am indeed a widow woman, and my husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And, behold, the whole family is risen against thy handmaid, and they said, 'Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also.' And so they shall quench my coal which is left, and shall leave to my husband neither name nor remainder upon the earth."

## THE EXPLANATION

By having this story told to King David, Joab influenced him to recall Absalom, who had been banished for causing his brother's death.

## THE WOODS AND THE WAVES

## THE STORY

The angel that was sent to me, whose name was Uriel, said to me: "The woods of the trees of the field went forth and took counsel together, and said, 'Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.' The waves of the sea also in like manner took counsel together, and said, 'Come, let us go up and subdue the wood of the plain, that there also we may make us another country.'

"The counsel of the wood was in vain, for the fire came and consumed it: likewise also the counsel of the waves of the sea, for the sand stood up and stopped them. If thou wert judge now betwixt these two, whom wouldst thou justify, or whom condemn?"

I answered and said, "It is a foolish counsel that they both have taken, for the ground is given to the wood, and the place of the sea is given to bear his waves."

## THE APPLICATION

Then answered he me, and said: "Thou hast given a right judgment; and why judgest thou not in thine own case?"

"For like as the ground is given to the wood,  
And the sea to his waves,





## THE WOODS

*“The ground is given to the wood.”*

Even so they that dwell upon the earth may understand nothing but  
what is on the earth,  
And he only that is above the heavens may understand what is above the  
height of the heavens.” —*From “The Wisdom of Solomon”*



# DRAMATIZED MESSAGES

*“Speak a Parable unto the House of Israel”*

## THE POTTER AND HIS POTS

### THE SYMBOL

**T**HE word which came to Jeremiah from the Lord, saying, “Rise, and go down to the potter’s house, and there I will cause thee to hear my words.”

Then I went down to the potter’s house, and, behold, he was making a work on the wheels. And the vessel that he made of the clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

### THE MEANING

Then the word of the Lord came to me, saying, “O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter’s hand, so are ye in my hand, O house of Israel.”

## THE LINEN GIRDLE

### THE SYMBOL

Thus saith the Lord to me, “Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.” So I got a girdle according to the word of the Lord, and put it on my loins.

And the word of the Lord came to me the second time, saying, “Take the girdle that thou hast got, which is upon thy loins, and rise, go to the Euphrates, and hide it there in a hole of the rock.” So I went, and hid it by the Euphrates, as the Lord commanded me.



And it came to pass after many days, that the Lord said to me, "Rise, go to the Euphrates, and take the girdle from thence, which I commanded thee to hide there."

Then I went to the Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred; it was profitable for nothing.

### THE MEANING

Then the word of the Lord came to me, saying: "After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave to me the whole house of Israel and the whole house of Judah," saith the Lord; "that they might be to me for a people, and for a name, and for a praise, and for a glory; but they would not hear."

### THE BOILING POT

#### THE SYMBOL

Thus saith the Lord God: "Set on a pot, set it on, and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them boil the bones of it therein."

Therefore thus saith the Lord God: "Woe to the bloody city! I also will make the pile great. Heap on wood, make the fire hot, boil well the flesh, and make thick the broth, and let the bones be burned.

"Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed."



## THE EXPLANATION

The Hebrew exiles in Babylon, carried captive in the early years of Nebuchadnezzar's reign, would not believe, despite Ezekiel's predictions, that God really intended to destroy Jerusalem and his own holy temple. They still hoped for news that the city had been delivered from its foes. The picture used indicates that the Lord, who, as it were, has boiled these captives in the pot of exile, will rekindle the fire till the pot boils dry and is itself consumed. Such will be the fate of "the bloody city," with its human sacrifices and "the filthiness" of its other idolatrous sins.

## THE FAMILY THAT HONORED ITS FOREFATHER

## THE SYMBOL

The word which came to Jeremiah from the Lord in the days of Jehoiakim the son of Josiah, king of Judah, saying, "Go to the house of the Rechabites, and speak to them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."

Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which was by the chamber of the princes. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, "Drink ye wine."

But they said, "We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, 'Ye shall drink no wine, neither ye, nor your sons, forever.'"

## THE MEANING

Then came the word of the Lord to Jeremiah, saying: "Thus saith the Lord of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, 'Will ye not receive instruction to hearken to my words? The words of Jonadab the son of Rechab, that he commanded his sons, not





JEREMIAH

*From an etching by E. M. Lilien*



to drink wine, are performed; and to this day they drink none, for they obey their father's commandment: but I have spoken to you, rising up early and speaking; and ye hearkened not to me.'"

## THE EARTHEN BOTTLE

### THE SYMBOL

Thus saith the Lord: "Go, and get a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; and go forth to the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. Then shalt thou break the bottle in the sight of the men that go with thee."

### THE MEANING

Thou shalt say to them: "Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

## THE REMOVAL OF HOUSEHOLD GOODS

### THE SYMBOL

The word of the Lord also came to me, saying: "Son of man, prepare thee goods for removal, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight. And thou shalt bring forth thy goods by day in their sight, as goods for removal: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight. Thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign to the house of Israel."

And I did so as I was commanded: I brought forth my goods by day, as goods for removal, and in the even I digged



through the wall with my hand; I brought it forth in the twilight, and I bore it upon my shoulder in their sight.

### THE MEANING

Thus saith the Lord God: "They shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes."

## THE CLAY TILE AND THE GRIDDLE

### THE SYMBOL

Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem: and lay siege against it, and build a siege wall against it, and build a fort against it; pitch camps also against it, and set battering rams about it. Moreover take thou an iron griddle and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it.

This shall be a sign to the house of Israel.

### THE MEANING

What could a clay tile do against an iron griddle? The lesson for these exiles was, that their beloved city, which they still believed to be safe against the Lord's enemies, was now besieged by an enemy against whom it would not be able to stand.

## THE STICKS

### THE SYMBOL

The word of the Lord came again unto me, saying, "And thou, son of man, take thee one stick, and write upon it, 'For Judah, and for the children of Israel his companions': then take another stick, and write upon it, 'For Joseph, the stick of



Ephraim, and for all the house of Israel his companions': and join them for thee one to another into one stick, that they may become one in thy hand."

#### THE MEANING

Thus saith the Lord God: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand.

"Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel."

#### THE HAIR AND BEARD

##### THE SYMBOL

"And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

"Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel."

##### THE MEANING

"Then thou shalt say to all the house of Israel, 'Thus saith the Lord God: This is Jerusalem. A third part of thee shall die with the pestilence, and with famine shall they be consumed



in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.'”



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“TWO BASKETS OF FIGS”

## THE BASKETS OF FIGS

### THE SYMBOL

The Lord showed me, and, behold, two baskets of figs were set before the temple of the Lord. One basket had very good figs, even like the figs that are first-ripe: and the other basket had very bad figs, which could not be eaten, they were so bad.



Then said the Lord to me, "What seest thou, Jeremiah?"  
And I said, "Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad."

#### THE MEANING

Again the word of the Lord came to me, saying: "Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

"And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return to me with their whole heart. And as the bad figs, which cannot be eaten, they are so bad," surely thus saith the Lord, "so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt."



# RIDDLES

*“Put Forth a Riddle, and Speak a Parable”*

## SAMSON'S RIDDLE

RIDDLE

**O**UT of the eater came forth food,  
And out of the strong came forth sweetness.

ANSWER

What is sweeter than honey?  
And what is stronger than a lion?

## WHO HATH WOE

RIDDLE

Who hath woe?  
Who hath sorrow?  
Who hath contentions?  
Who hath babbling?  
Who hath wounds without cause?  
Who hath redness of eyes?

ANSWER

They that tarry long at the wine:  
They that go to seek mixed wine.

## THE VINEYARD

RIDDLE

Solomon had a vineyard at Baal-hamon;  
He let out the vineyard unto keepers;



Every one for the fruit thereof was to bring a thousand pieces of silver.

## ANSWER

My vineyard, which is mine, is before me:  
Thou, O Solomon, shalt have the thousand,  
And those that keep the fruit thereof two hundred.

A reference to Solomon's household of many wives and attendants. The heroine of this riddle takes care of her own virtue, and it is unsullied.

## SEVEN THINGS WHICH THE LORD HATETH

## RIDDLE

These six things doth the Lord hate;  
Yea, seven are an abomination to him:

## ANSWER

A proud look,  
A lying tongue,  
Hands that shed innocent blood,  
A heart that deviseth wicked imaginations,  
Feet that are swift in running to mischief,  
A false witness that speaketh lies,  
And he that soweth discord among brethren.

## FOUR THINGS WHICH ARE LITTLE BUT WISE

## RIDDLE

There are four things which are little upon the earth,  
But they are exceeding wise:

## ANSWER

The ants are a people not strong,  
Yet they provide their food in the summer;  
The conies are but a feeble folk,





“THE SPIDER TAKETH HOLD WITH HER HANDS”

Yet make they their houses in the rocks;  
 The locusts have no king,  
 Yet go they forth all of them by bands;  
 The spider taketh hold with her hands;  
 Yet she is in kings' palaces.

### FOUR THINGS WHICH THE EARTH CAN- NOT BEAR

#### RIDDLE

For three things the earth is disquieted,  
 And for four which it cannot bear:

#### ANSWER

For a servant when he reigneth;  
 And a fool when he is filled with meat;  
 For an odious woman when she is married;  
 And a handmaid that is heir to her mistress.



FOUR THINGS WHICH ARE STATELY  
IN GOING

RIDDLE

There are three things which go well,  
Yea, four which are stately in going:

ANSWER

The lion, which is strongest among beasts,  
And turneth not away from any;  
The greyhound; the he-goat also;  
And the king, against whom there is no rising up.



“THE LION, WHICH IS STRONGEST AMONG BEASTS”

*From a painting by Kwakyo Nakamura*



## TWO THINGS WHICH I DESIRE

## RIDDLE

Two things have I asked of thee;  
Deny me them not before I die:

## ANSWER

Remove far from me vanity and lies;  
Give me neither poverty nor riches;  
Feed me with food that is needful for me:  
Lest I be full, and deny thee, and say, 'Who is the Lord?'"  
Or lest I be poor, and steal,  
And take the name of my God in vain.

## THE LITTLE SISTER

## RIDDLE

We have a little sister.  
What shall we do for our sister  
In the day when she shall be spoken for?

## ANSWER

If she be a wall,  
We will build upon her a turret of silver;  
And if she be a door,  
We will inclose her with boards of cedar.

That is, if she be modest, we will honor her; if she be not modest, we must protect her.

## FOUR THINGS TOO WONDERFUL FOR ME

## RIDDLE

There are three things which are too wonderful for me,  
Yea, four which I know not:



## ANSWER

The way of an eagle in the air;  
 The way of a serpent upon a rock;  
 The way of a ship in the midst of the sea;  
 And the way of a man with a maid.

## RIDDLES FROM THE BOOK OF ECCLESIASTICUS

## TEN HAPPY THINGS

## RIDDLE

There are nine things that I have thought of,  
 And counted in my heart to be happy;  
 And the tenth I will utter with my tongue:

## ANSWER

A man that hath joy of his children;  
 A man that liveth to see the fall of his enemy;  
 Happy is he that dwelleth with a wife of understanding;  
 And he that hath not slipped with his tongue;  
 And he that hath not served a man more unworthy than himself;  
 Happy is he that hath found wisdom;  
 And he that speaketh in the ears of them that will listen;  
 How great is he that hath found wisdom!  
 Yet is there none above him that feareth the Lord;  
 But the love of the Lord passeth all things:  
 He that holdeth it, to whom shall he be likened?

## FOUR DISTRESSING THINGS

## RIDDLE

There are three things that my heart feareth,  
 And over the fourth I humbly pray:

## ANSWER

The slander of a city,  
 The gathering together of an unruly multitude,  
 A false accusation,  
 A scourge of the tongue which communicateth with all.



PROVERBS OF DAILY LIFE







## PROVERBS OF DAILY LIFE

**L**EAVING to the priests the teaching of the temple ritual and to the prophets the preaching of the moral conduct required of Israel as a people in covenant with Jehovah, the wise men of the Hebrew nation devoted their attention to everyday morals and common sense philosophy. With keen observation, they studied those ordinary relations of man with man and of man with God that all men, of whatever nationality, have in common. The results of their study they put for the most part into crisp, epigrammatic sayings, balanced in the regular Hebrew poetic form. These are here presented under appropriate headings, for convenience of comparison and study.

In contrast with these literary expressions of wisdom, a few actual proverbs and proverbial sayings have been preserved in the Hebrew historical and prophetic writings, just as the people used to say them. These are given under the heading "Old Popular Proverbs."

To appreciate the value of the wisdom here collected and arranged, we must recall the serious purpose for which it was written. These precepts form a textbook of life. Like any other textbook, its pages are not for hasty skimming, but for unhurried study. They should at least be considered a group at a time. He who will choose some one of these sayings, carry it in memory, question and settle its validity, and work out its applications to life, will find these "Proverbs of Daily Life" a mine of wisdom indeed.





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## BY THE JAFFA GATE

Having climbed the long hill from the Valley of Hinnom, one approaches the wall of Jerusalem at the angle where stands the Jaffa Gate. The Gate itself is in the square battlemented tower in the left of the picture. The entrance is from the left or north. Within the tower, the traveler turns to the left and enters the city, facing east. In former days the wall continued from this tower across the open place and along the huge keep, on the right, known as the Tower of David. But in 1898, when Kaiser Wilhelm made his famous pilgrimage to the city, he did not enter on foot, or even riding humbly as did one greater King long ago; but he must needs enter in state, as befitted the future conqueror of the world. To please him, the wall was broken down, and the royal carriage rolled into Jerusalem between the two towers, the battlements of which were crowded, one may fancy, with the sardonic ghosts of former conquerors. Since then, the breach has remained as you see it in the picture, and has been the usual entrance for carriages.



# EVERYDAY WISDOM

*“Discretion Shall Preserve Thee, Understanding Shall  
Keep Thee”*

## BUSINESS MAXIMS

**W**EALTH gotten in haste shall be diminished;  
But he that gathereth by labor shall increase.

Confidence in an unfaithful man in time of trouble  
Is like a broken tooth, and a foot out of joint.

Be not thou one of them that strike hands,  
Or of them that are sureties for debts:  
If thou hast nothing to pay,  
Why should he take away thy bed from under thee?

My son, if thou art become surety for thy neighbor,  
If thou hast stricken thy hands for a stranger,  
Thou art snared with the words of thy mouth,  
Thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself,  
Seeing thou art come into the hand of thy neighbor:  
Go, humble thyself, and importune thy neighbor.  
Give not sleep to thine eyes,  
Nor slumber to thine eyelids.  
Deliver thyself, as a roe from the hand of the hunter,  
And as a bird from the hand of the fowler.





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A STREET IN BETHLEHEM

Take his garment that is surety for a stranger;  
And take a pledge of him for a strange woman.

He that is surety for a stranger shall smart for it;  
And he that hateth suretyship is sure.

A man void of understanding striketh hands,  
And becometh surety in the presence of his friend.

Every purpose is established by counsel;  
And with good advice make thou war.



It is nought, it is nought," saith the buyer;  
But when he is gone his way, then he boasteth.

An inheritance may be gotten hastily at the beginning;  
But the end thereof shall not be blessed.

The thoughts of the diligent tend only to plenteousness;  
But of every one that is hasty only to want.

A just weight and balance are the Lord's:  
All the weights of the bag are his work.

A false balance is abomination to the Lord;  
But a just weight is his delight.

The rich ruleth over the poor,  
And the borrower is servant to the lender.

Without counsel purposes are disappointed;  
But in the multitude of counselors they are established.

He that loveth pleasure shall be a poor man:  
He that loveth wine and oil shall not be rich.

There is precious treasure and oil in the dwelling of the wise;  
But a foolish man swalloweth it up.

Most men will proclaim every one his own goodness;  
But a faithful man who can find?



In all labor there is profit;  
But the talk of the lips tendeth only to penury.

### PRACTICAL SAYINGS

A brother offended is harder to be won than a strong city;  
And such contentions are like the bars of a castle.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Whoso diggeth a pit shall fall therein;  
And he that rolleth a stone, it will return upon him.

The lot causeth contentions to cease,  
And parteth between the mighty.

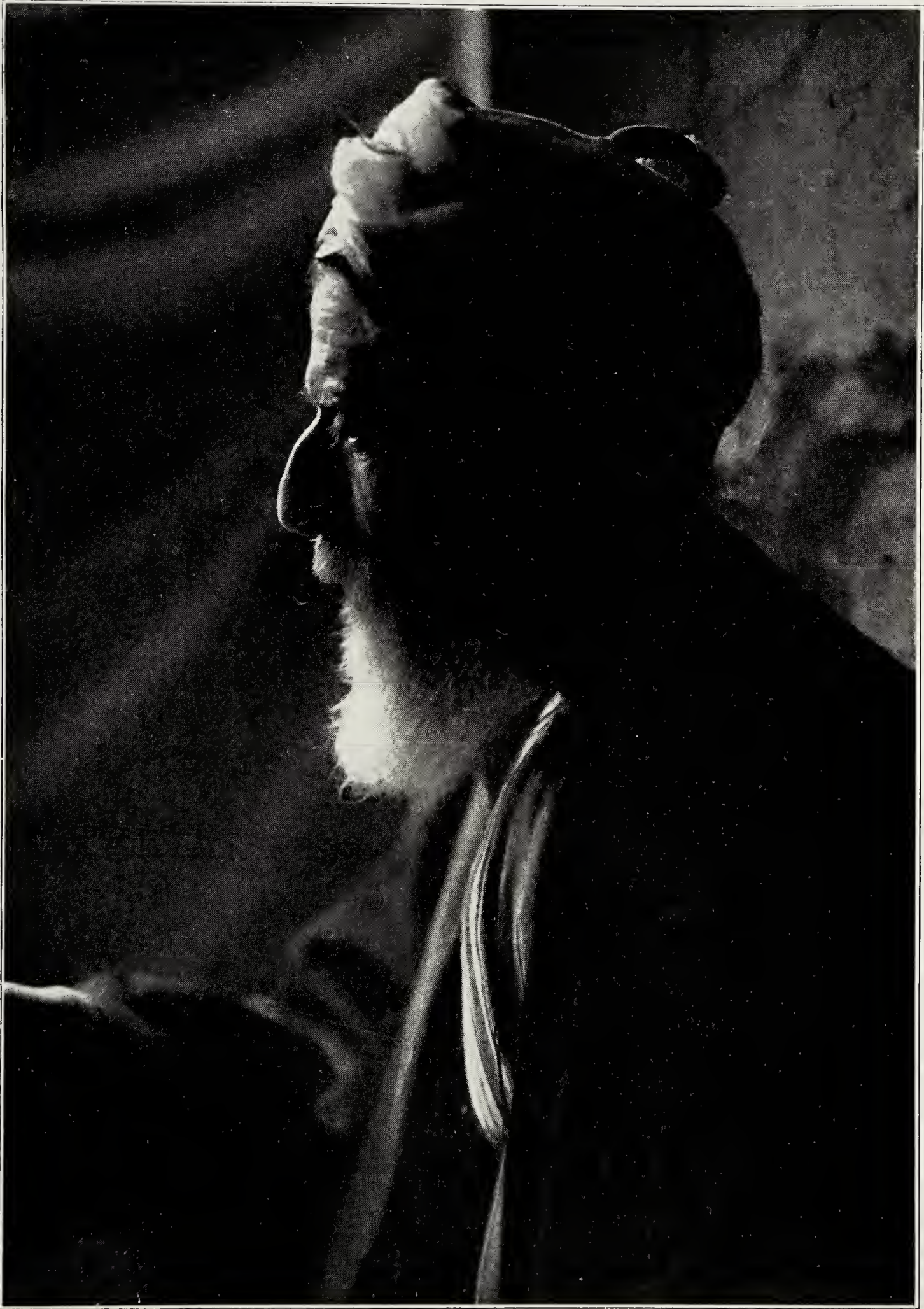
If thou faint in the day of adversity,  
Thy strength is small.

Remove not the ancient landmark,  
Which thy fathers have set.<sup>28</sup>

Dead flies cause the ointment of the apothecary to send  
forth a stinking savor:  
So doth a little folly him that is in reputation for wisdom  
and honor.

Hast thou found honey? eat so much as is sufficient for thee;  
Lest thou be filled therewith, and vomit it.





AN OLD JEW

*From a photograph, American Colony, Jerusalem*



Withdraw thy foot from thy neighbor's house;  
Lest he be weary of thee, and so hate thee.

As the cold of snow in the time of harvest,  
So is a faithful messenger to them that send him;  
For he refresheth the soul of his masters.

As cold waters to a thirsty soul,  
So is good news from a far country.

And further, by these, my son, be admonished: of making  
many books there is no end; and much study is a weariness  
of the flesh.

A man's gift maketh room for him,  
And bringeth him before great men.

Also take no heed to all words that are spoken, lest thou  
hear thy servant curse thee; for oftentimes also thine own  
heart knoweth that thou thyself likewise hast cursed others.

The full soul loatheth a honeycomb;  
But to the hungry soul every bitter thing is sweet.

In the day of prosperity be joyful,  
But in the day of adversity consider:  
God also hath set the one over against the other,  
To the end that man should find nothing after him.

Boast not thyself of tomorrow;  
For thou knowest not what a day may bring forth.



To do justice and judgment  
Is more acceptable to the Lord than sacrifice.

Give instruction to a wise man, and he will be yet wiser:  
Teach a just man, and he will increase in learning.

He that is first in his own cause seemeth just;  
But his neighbor cometh and searcheth him.

He that justifieth the wicked, and he that condemneth the  
just,  
Even they both are abomination to the Lord.

Say not, "I will do so to him as he hath done to me:  
I will render to the man according to his work."

He that reproveth a scorner getteth to himself shame;  
And he that rebuketh a wicked man getteth himself a blot.  
Reprove not a scorner, lest he hate thee:  
Rebuke a wise man, and he will love thee.

Smite a scorner, and the simple will beware:  
Reprove one that hath understanding, and he will understand knowledge.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offenses.

The north wind bringeth forth rain:  
So doth an angry countenance a backbiting tongue.



As the sparrow in her wandering, as the swallow in her  
 flying,  
 So the curse that is causeless alighteth not.

He that delicately bringeth up his servant from a child  
 Shall have him become a son at the last.

The glory of young men is their strength;  
 And the beauty of old men is the hoary head.

Cast thy bread upon the waters,  
 And after many days thou shalt find it.

### OLD POPULAR PROVERBS

His name shall be called in Israel, "the house of him that  
 hath his shoe loosed."

Therefore it became a proverb, "Is Saul also among the  
 prophets?"

David said to Saul, "As saith the proverb of the ancients,  
 'Wickedness proceedeth from the wicked'; but my hand shall  
 not be upon thee."

In those days they shall say no more:

"The fathers have eaten sour grapes,  
 And the children's teeth are set on edge."



# THE GOOD AND THE EVIL WAY

*“Fear the Lord and Depart from Evil”*

## THE UPRIGHT AND THE UNRIGHTEOUS

**H**E that walketh in his uprightness feareth the Lord,  
But he that is perverse in his ways despiseth him.

The house of the wicked shall be overthrown;  
But the tabernacle of the upright shall flourish.

The highway of the upright is to depart from evil:  
He that keepeth his way preserveth his soul.

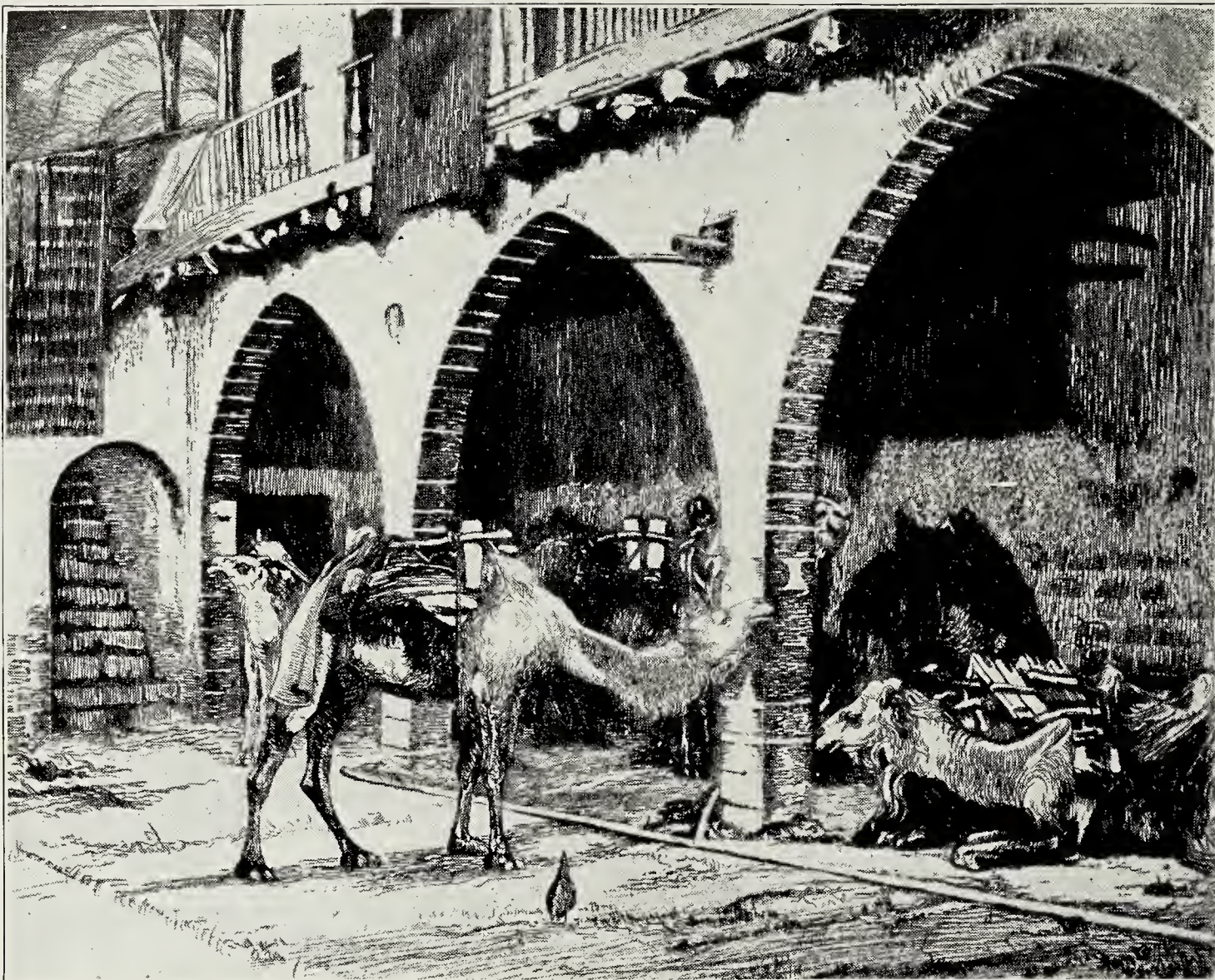
A wicked man hardeneth his face;  
But as for the upright, he directeth his way.

Whoso causeth the righteous to go astray in an evil way,  
He shall fall himself into his own pit;  
But the upright shall have good things in possession.

An unjust man is an abomination to the just;  
But he that is upright in the way is abomination to the  
wicked.

The integrity of the upright shall guide them;  
But the perverseness of transgressors shall destroy them.





A CARAVANSARY

*From an etching by E. M. Lilien*

To do justice and judgment is more acceptable to the Lord than sacrifice.

THE JUST AND THE UNGODLY

Blessings are upon the head of the just;  
But violence covereth the mouth of the wicked.

There shall no evil happen to the just;  
But the wicked shall be filled with mischief.

It is joy to the just to do judgment;  
But destruction shall be to the workers of iniquity.



All this have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

For there is not a just man upon the earth that doeth good and sinneth not.

The tongue of the just is as choice silver:  
The heart of the wicked is little worth.

The curse of the Lord is in the house of the wicked;  
But he blesseth the habitation of the just.

The just man walketh in his integrity:  
His children are blessed after him.

The memory of the just is blessed;  
But the name of the wicked shall rot.



# THE EVERYDAY VIRTUES

*“He That Walketh Uprightly Walketh Surely”*

## TEMPERANCE

**W**INE is a mocker, strong drink is raging;  
And whosoever is deceived thereby is not wise.

Hear thou, my son, and be wise,  
And guide thy heart in the way.

Be not among winebibbers,  
Among riotous eaters of flesh;  
For the drunkard and the glutton shall come to poverty:  
And drowsiness shall clothe a man with rags.

Who hath woe?  
Who hath sorrow?  
Who hath contentions?  
Who hath babbling?  
Who hath wounds without cause?  
Who hath redness of eyes?  
They that tarry long at the wine;  
They that go to seek mixed wine.

Look not thou upon the wine when it is red,  
When it giveth its color in the cup,  
When it moveth itself aright.  
At the last it biteth like a serpent,  
And stingeth like an adder.



Thine eyes shall behold strange things,  
And thy heart shall utter perverse things.  
Yea, thou shalt be as he that lieth down in the midst of the  
    sea,  
Or as he that lieth upon the top of a mast.  
“They have stricken me,” shalt thou say, “and I was not  
    hurt;  
They have beaten me, and I felt it not;  
When shall I awake? I will seek it yet again.”

### SELF-CONTROL

He that hath no rule over his own spirit  
Is like a city that is broken down, and without walls.

He that is slow to anger is better than the mighty;  
And he that ruleth his spirit than he that taketh a city.

The discretion of a man deferreth his anger;  
And it is his glory to pass over a transgression.

### CONTENTMENT

Better is a little with righteousness,  
Than great revenues without right.

Better is a dry morsel, and quietness therewith,  
Than a house full of sacrifices with strife.

Better is a little with the fear of the Lord,  
Than great treasure and trouble therewith.





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A FRUGAL MEAL

*“A dinner of herbs where love is.”*

Better is a dinner of herbs where love is  
Than a stalled ox and hatred therewith.

The fear of the Lord tendeth to life;  
And he that hath it shall abide satisfied:  
He shall not be visited with evil.

As a bird that wandereth from her nest,  
So is a man that wandereth from his place.

Rest in the Lord,  
And wait patiently for him:  
Fret not thyself because of him who prospereth in his way,  
Because of the man who bringeth wicked devices to pass.



## CHEERFULNESS

A merry heart doeth good like a medicine;  
But a broken spirit drieth the bones.

He that handleth a matter wisely shall find good;  
And whoso trusteth in the Lord, happy is he.

Happy is the man that feareth always;  
But he that hardeneth his heart shall fall into mischief.

A merry heart maketh a cheerful countenance;  
But by sorrow of heart the spirit is broken.

The light of the eyes rejoiceth the heart;  
And good tidings make the bones fat.

All the days of the afflicted are evil;  
But he that is of a merry heart hath a continual feast.

## A MERRY HEART

“A merry heart is a continual feast.”  
Then take we life and all things in good part;  
To fast grows festive while we keep at least  
A merry heart.

Well pleased with nature and well pleased with art,  
A merry heart makes cheer for man and beast,  
And fancies music in a creaking cart.

Some day, a restful heart whose toils have ceased,  
A heavenly heart gone home from earthly mart;  
Today, blow wind from west or wind from east,  
A merry heart!

—*Christina G. Rossetti*



## INTEGRITY

My son, if sinners entice thee,  
Consent thou not.

If they say, "Come with us,  
Let us lay wait for blood,  
Let us lurk privily for the innocent without cause;  
Let us swallow them up alive as the grave,  
And whole, as those that go down into the pit;  
We shall find all precious substance,  
We shall fill our houses with spoil;  
Cast in thy lot among us;  
Let us all have one purse";

My son, walk not thou in the way with them:  
Refrain thy foot from their path;  
For their feet run to evil,  
And make haste to shed blood.

Surely in vain the net is spread in the sight of any bird;  
And they lay wait for their own blood:  
They lurk privily for their own lives.  
So are the ways of every one that is greedy of gain:  
It taketh away the life of the owners thereof.

The wicked, through the pride of his countenance, will not  
seek after God:  
God is not in all his thoughts.  
His ways are always grievous:  
Thy judgments are far above out of his sight:  
As for all his enemies, he puffeth at them.  
He hath said in his heart, "I shall not be moved;  
For I shall never be in adversity."



# THE POWER OF THE TONGUE

*“The Mouth of a Righteous Man Is a Well of Life”*

## WISE AND FOOLISH SPEECH

**D**EATH and life are in the power of the tongue;  
And they that love it shall eat the fruit thereof.

The lips of the wise disperse knowledge;  
But the heart of the foolish doeth not so.

There is that speaketh like the piercings of a sword;  
But the tongue of the wise is health.

In the lips of him that hath understanding wisdom is  
found;  
But a rod is for the back of him that is void of under-  
standing.

The words of the wise are as goads,  
And as nails well fastened are collections of sayings.

The words of wise men are heard in quiet  
More than the cry of him that ruleth among fools.

There is gold, and a multitude of rubies;  
But the lips of knowledge are a precious jewel.



The tongue of the wise useth knowledge aright;  
But the mouth of fools poureth out foolishness.

A fool's mouth is his destruction,  
And his lips are the snare of his soul.

Go from the presence of a foolish man,  
When thou perceivest not in him the lips of knowledge.

He that answereth a matter before he heareth it,  
It is folly and shame to him.

The lips of the righteous know what is acceptable;  
But the mouth of the wicked speaketh frowardness.

Put away from thee a froward mouth,  
And perverse lips put far from thee.

An ungodly witness scorneth judgment;  
And the mouth of the wicked devoureth iniquity.

He that hath a froward heart findeth no good;  
And he that hath a perverse tongue falleth into mischief.

A wholesome tongue is a tree of life;  
But perverseness therein is a breach in the spirit.

The words of a man's mouth are as deep waters,  
And the wellspring of wisdom as a flowing brook.





## THE BRIDLE OF THE TONGUE

*From a fresco by Raphael*

Among the many frescoes by this master in the Vatican is one called *Jurisprudence*. It portrays three figures, symbolizing Force, Prudence, and Temperance. The figure before us is that of Temperance, or Self-control. She would remind us of the evils of an unbridled tongue, and that "he that refraineth his lips is wise."

## "HE THAT REFRAINETH HIS LIPS"

Whoso keepeth his mouth and his tongue  
Keepeth his soul from troubles.

In the multitude of words there wanteth not sin;  
But he that refraineth his lips is wise.

He that keepeth his mouth keepeth his life;  
But he that openeth wide his lips shall have destruction.

A fool uttereth all his mind;  
But a wise man keepeth it in till afterwards.



Even a fool, when he holdeth his peace, is counted wise;  
And he that shutteth his lips is esteemed a man of understanding.

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few.

If thou hast done foolishly in lifting up thyself,  
Or if thou hast thought evil,  
Lay thy hand upon thy mouth.

Speak not in the ears of a fool;  
For he will despise the wisdom of thy words.

He that hath knowledge spareth his words;  
And a man of understanding is of an excellent spirit.

### “WORDS FITLY SPOKEN”

A word fitly spoken is like apples of gold in baskets of silver.

Every man shall kiss his lips  
That giveth a right answer.

A man hath joy by the answer of his mouth;  
And a word spoken in due season, how good is it!

By long forbearing is a prince persuaded,  
And a soft tongue breaketh the bone.



A soft answer turneth away wrath;  
But grievous words stir up anger.

Pleasant words are as a honeycomb,  
Sweet to the soul, and health to the bones.

Heaviness in the heart of man maketh it stoop;  
But a good word maketh it glad.

#### THE DISCIPLINE OF THE MOUTH

Hear, O ye children, the discipline of the mouth:  
He that keepeth it shall never be taken in his lips,  
The sinner shall be left in his foolishness:  
Both the evil speaker and the proud shall fall thereby.  
Accustom not thy mouth to swearing;  
Neither use thyself to the naming of the Holy One.  
For as a servant that is continually beaten shall not be without a blue  
mark,  
So he that sweareth and nameth God continually shall not be faultless.  
A man that useth much swearing shall be filled with iniquity,  
And the plague shall never depart from his house:  
If he shall offend, his sin shall be upon him:  
And if he acknowledge not his sin, he maketh a double offense:  
And if he swear in vain, he shall not be innocent,  
But his house shall be full of calamities.  
There is a word that is clothed about with death:  
God grant that it be not found in the heritage of Jacob;  
For all such things shall be far from the godly,  
And they shall not wallow in their sins.  
Use not thy mouth to intemperate swearing,  
For therein is the word of sin.

—*Sirach*



# PERSONAL AND SOCIAL RELATIONSHIPS

*“He That Walketh Uprightly and Worketh Righteousness”*

## FRIENDSHIP

**O**INTMENT and perfume rejoice the heart:  
So doth the sweetness of a man's friend by hearty  
counsel.

A man that hath friends must show himself friendly;  
And there is a friend that sticketh closer than a brother.

A friend loveth at all times,  
And a brother is born for adversity.

Thine own friend, and thy father's friend, forsake not;  
And go not to thy brother's house in the day of thy calamity:  
Better is a neighbor that is near than a brother far off.

Two are better than one, because they have a good reward  
for their labor. For if they fall, the one will lift up his fellow:  
but woe to him that is alone when he falleth, and hath not  
another to lift him up.

Again, if two lie together, then they have warmth; but  
how can one be warm alone?

And if a man prevail against him that is alone, two shall  
withstand him; and a threefold cord is not quickly broken.



As in water face answereth to face,  
So the heart of man to man.

Faithful are the wounds of a friend;  
But the kisses of an enemy are deceitful.

### FRIENDSHIP

When I remember the weary ways  
That my feeble feet have trod,  
And the human love which all my days  
Has helped me along the road;  
Then the love of man is my song of praise  
As well as the love of God.

And I hardly think that I should have seen  
The love of God so clear,  
Unless the love of man had been  
So constant and so near.

### RICH AND POOR

The rich and the poor meet together:  
The Lord is the maker of them all.

A good name is rather to be chosen than great riches,  
And loving favor rather than silver and gold.

He that trusteth in his riches shall fall;  
But the righteous shall flourish as a branch.

I will greatly praise the Lord with my mouth;  
Yea, I will praise him among the multitude.  
For he shall stand at the right hand of the poor,  
To save him from those that condemn his soul.



Weary not thyself to be rich;  
Cease from thine own wisdom;  
Wilt thou set thine eyes upon that which is not?  
For riches certainly make themselves wings;  
They fly away as an eagle toward heaven.

The rich man's wealth is his strong city;  
And as a high wall in his own imagination.

Riches profit not in the day of wrath;  
But righteousness delivereth from death.

Neither their silver nor their gold shall be able to deliver  
them in the day of the Lord's wrath.

Better is the poor that walketh in his integrity  
Than he that is perverse in his lips, and is a fool.

There is that maketh himself rich, yet hath nothing:  
There is that maketh himself poor, yet hath great riches.

The rich man is wise in his own conceit;  
But the poor that hath understanding searcheth him out.

The rich man's wealth is his strong city:  
The destruction of the poor is their poverty.

The poor useth entreaties;  
But the rich answereth roughly



They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, because it is the stumbling block of their iniquity.

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.

For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it.

The sleep of a laboring man is sweet, whether he eat little  
or much;

But the abundance of the rich will not suffer him to sleep.

Better is the poor that walketh in his uprightness,  
Than he that is perverse in his ways, though he be rich.

Much food is in the tillage of the poor;  
But there is that is destroyed for want of judgment.

I know that the Lord will maintain the cause of the afflicted,  
and the right of the poor.



## RULERS AND PEOPLE

When the righteous are in authority, the people rejoice;  
But when the wicked beareth rule, the people mourn.

The king that faithfully judgeth the poor,  
His throne shall be established forever.

Righteousness exalteth a nation;  
But sin is a reproach to any people.

There is an evil which I have seen under the sun, as it were  
an error which proceedeth from the ruler:

Folly is set in great dignity,  
And the rich sit in low place.

I have seen servants upon horses, and princes walking as  
servants upon the earth.

For the transgression of a land many are the princes thereof;  
But by men of understanding and knowledge the state  
thereof shall be prolonged.

If a ruler hearken to lies,  
All his servants are wicked.

Many seek the ruler's favor;  
But every man's judgment cometh from the Lord.

They that forsake the law praise the wicked;  
But such as keep the law contend with them.





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### JERUSALEM

This unusual view is taken from the balcony of the tall Russian tower that rises from the summit of the Mount of Olives. The village in the foreground is a wretched Mohammedan settlement that clusters around the little mosque in the exact center of the picture. Here, the Mohammedans say, Jesus ascended to heaven, and under the dome they show his footprint. Beyond this mosque the Mount of Olives drops suddenly five hundred feet, to form the Valley of the Kidron. Beyond this valley rise the walls of Jerusalem, containing, first of all, the Temple area with its Dome of the Rock, and then the multitudinous houses of the densely populated city itself. The horizon line is formed by the watershed of Western Palestine.

Many travelers are disappointed to find Jerusalem no larger than it is. Associated as it has been with such momentous and sacred events, one finds it difficult to realize that this little town, around whose walls one can walk in an hour, is the Holy City. The Jerusalem of Christ's time was a third larger, and was flanked by palaces and other structures befitting a capital. Very little is visible of the ancient city, for it lies buried under the accumulated ruins of several succeeding ones which, in turn, are surmounted by the modern town.



Where no counsel is, the people fall;  
But in the multitude of counselors there is safety.

Where there is no vision, the people perish:  
But he that keepeth the law, happy is he.

Woe to thee, O land, when thy king is a child,  
And thy princes eat in the morning!  
Blessed art thou, O land, when thy king is the son of nobles,  
And thy princes eat in due season,  
For strength, and not for drunkenness!

#### COÖPERATION IN THE COMMONWEALTH

For government, though high, and low, and lower,  
Put into parts, doth keep in one consent,  
Congreeing in a full and natural close,  
Like music. Therefore doth heaven divide  
The state of man in divers functions,  
Setting endeavor in continual motion;  
To which is fixèd, as an aim or butt,  
Obedience; for so work the honeybees,  
Creatures that, by a rule in nature, teach  
The art of order to a peopled kingdom:  
They have a king and officers of state,  
Where some, like magistrates, correct at home,  
Others, like merchants, venture trade abroad,  
Others, like soldiers, armèd in their stings,  
Make boot upon the summer's velvet buds;  
Which pillage they with merry march bring home  
To the tent-royal of their emperor;  
Who, busied in his majesty, surveys  
The singing masons building roofs of gold,  
The civil citizens kneading up the honey,  
The poor mechanic porters crowding in  
Their heavy burdens at his narrow gate;  
The sad-eyed Justice, with his surly hum,  
Delivering o'er to executors pale  
The lazy, yawning drone.

—From “*Henry V*,” by Shakespeare



THE LAW OF THE LORD







## THE LAWS OF ISRAEL

**T**O the pious Israelite, the Book of the Law was the most precious volume in the world, and the most interesting. It was the gift of Jehovah to his people. It expressed to them his mercy and his justice. When on certain historic occasions it was read in public, throngs gathered to listen, and the day was made a day of national rejoicing.

It was the duty of the Hebrew father to teach the law to his children. In the synagogues which arose in Judah after the Exile, the reading of a portion from the Law of Moses formed the most solemn feature of the Sabbath service. The later Jews even carried portions of the law in little cases, or "phylacteries," on their foreheads and arms; and to this day, so do the orthodox Jews when at prayer.

When, as here, those statutes which deal with human relations, rights, and duties are gathered together, we may note with interest and admiration the noble spirit they display; and we may read with new profit their messages of justice, considerateness, and care for others' welfare. We may see the social side of Hebrew religion, caring as it does for the rights of the poor, the alien, and the enslaved, and even for the mother bird on her nest and the hungry ox treading out his master's grain. The Israelite who wrote this law on the tablets of his heart surely knew how to be a just and a godly man.

For our purpose, there is no need to raise the difficult questions connected with the ages at which these laws came into use. The great antiquity of most of them is universally acknowledged. Our interest in them is as a divinely inspired code of justice and mercy. To the Jew every regulation in the law was a precept of religion. This is the feature which makes these laws different from those of any other nation. Their lofty spirit and purpose will never be outgrown.





LEGISLATION

*From a painting by Kenyon Cox*



# THE LAW OF THE LORD

## HEAR, O ISRAEL

### THE SHEMA

HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD;  
AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY  
HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIGHT.

**T**HESE are the commandments,<sup>29</sup> the statutes, and the ordinances, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it; that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

When thy son asketh thee in time to come, saying, "What mean the testimonies, and the statutes, and the ordinances, which the Lord our God hath commanded you?" then thou shalt say to thy son: "We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and he brought us out from thence, that he might bring us in, to give us the land which he swore to our fathers."

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments.





### GOOD ADMINISTRATION

*From a fresco by Elihu Vedder*

According to this picture, good administration is possible only where Justice is enthroned. The fruits of good administration are indicated in that peace and prosperity which are symbolized by the fruitful fig tree and the waving grain. In the lap of Justice lies open the Book of the Law. On each side of the throne are urns. Into one a youth, who has been instructed by the books under his arm, drops his gold for the public good. From the other a maiden lifts a handful of wheat and chaff, so that the wind may blow away the worthless portion and retain the grain. So, a righteous public opinion discriminates between the good and the bad.

## THE ADMINISTRATION OF THE LAW

### PRINCIPLES OF JUSTICE

JUDGES and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

I charged your judges at that time, saying, "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it to me, and I will hear it."



YE shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.

IF there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou rise, and get thee up into the place which the Lord thy God shall choose.

And thou shalt come to the priests the Levites, and to the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.

And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do. Thou shalt not turn aside from the sentence which they shall show thee, to the right hand, nor to the left.

THOU shalt not wrest the justice due to thy poor in his cause. Keep thee far from a false matter; and the innocent and the righteous slay thou not: for I will not justify the wicked.

THE judges shall judge the people with just judgment. Thou shalt not wrest justice; thou shalt not respect persons, neither take a bribe; for a bribe doth blind the eyes of the wise, and pervert the words of the righteous.

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.





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**THE LAW**  
*From a fresco by John S. Sargent*



## WITNESSES

THOU shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice.

IF any one sin when under oath as a witness by failing to tell what he hath seen or known, he shall bear the consequences of his iniquity.

IF a false witness rise up against any man, to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges that shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against

## THE LAW

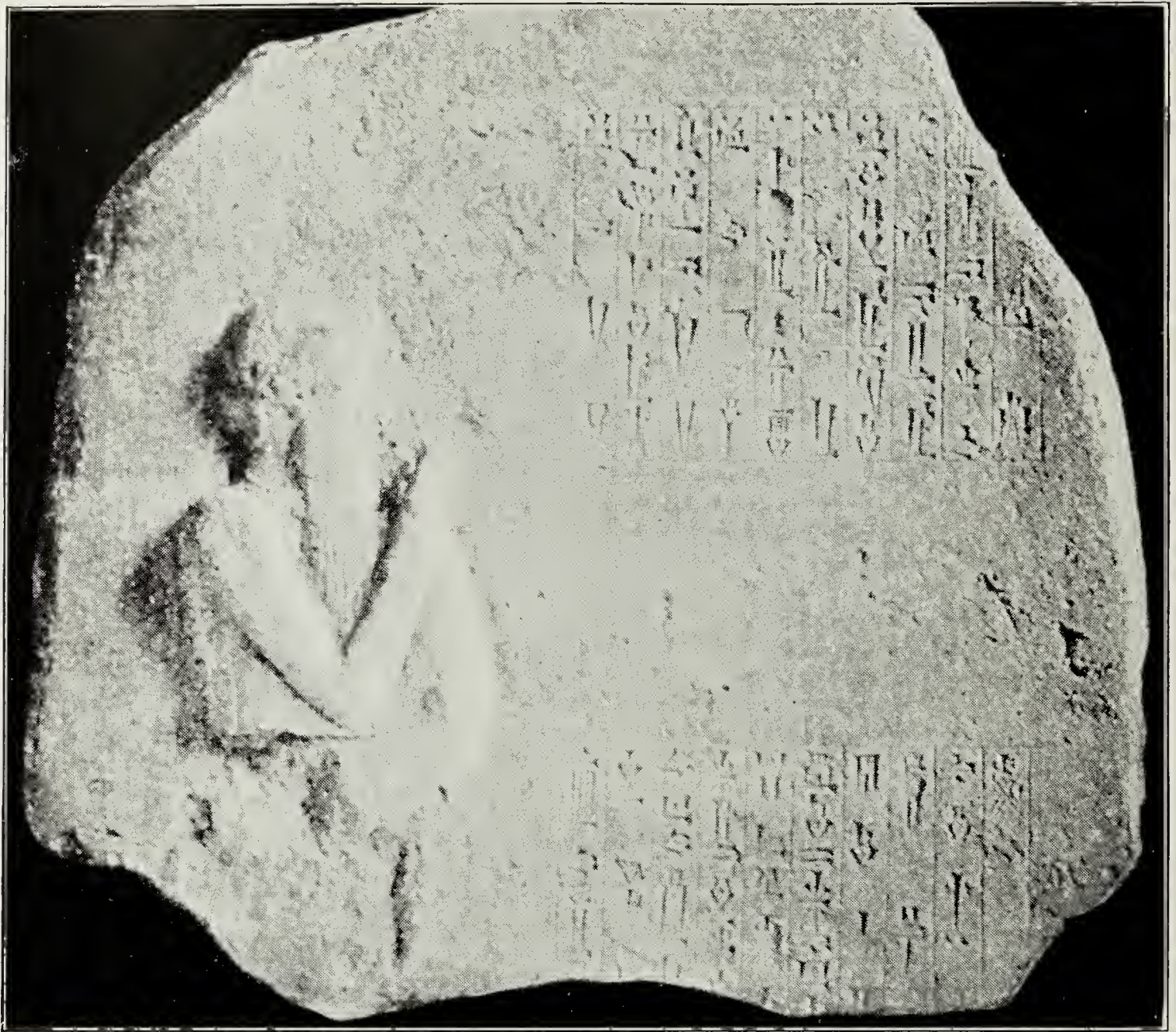
*From a fresco by John S. Sargent*

This is a wonderful symbol. The majestic figure of the Law sits upon an elevation that is meant to suggest a mountain—Mount Sinai, from which the Law was given amidst the thunders. Around this figure of the Law are clustered grand angels with flaming swords. They are looking down as if upon the races of mankind beneath the mountain. Some are sheathing their swords because Law has accomplished its perfect work, others are drawing them as if to smite some offender. They represent the sanctions that give Law its dread power—conscience, ancestral custom, the nameless fear which, like a cosmic instinct, pursues the man who would do wrong.

The figure of the Law is veiled so that one may not see the face. Law is thus impersonal, aloof, showing no favoritism by word or sign. But laws are definite, personal, specific; “thou shalt” and “thou shalt not.” The spirit of Law must be embodied in legislation. That legislation is suggested by the long scroll which proceeds out of the right hand of Law, is held in place by the two guardian angels, passes before the gaze of the human learner, and is gathered up again by the left hand of the divinity.

The youth seated between the knees of Law, sheltered and o’ershadowed by him, is learning diligently and accurately the teachings of this scroll. They are, in reality, so simple that a child may learn them and so few that they may be counted on the fingers of two hands; yet they are the expression of principles that shelter and protect mankind, and make ordered society possible.





### KING HAMMURABI

*From a bas-relief on a monument*

King Hammurabi, who was possibly contemporary with Abraham, was the author of laws which present interesting parallels to many in the Bible. A modern scholar says of him: "To insure justice to all his subjects, he caused to be compiled and set up in public the remarkable civil code of two hundred and eighty laws recently discovered in the ruins of Susa. This code anticipates, by nearly a thousand years, many of the principles that underlie the Old Testament laws. It reveals not only a just, but also a humane ruler, eager for the welfare of his people. By his wise policy Hammurabi developed and bound together all parts of his great empire. He was the real founder of Babylonia's political, commercial, and religious supremacy. He made Babylon itself, even after it fell before foreign conquerors, the great center of culture throughout the ancient world."

his brother; then shall ye do to him as he had thought to have done to his brother: so shalt thou put the evil away from among you.

And those who remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine



eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

ONE witness shall not rise up against a man for any iniquity, or for any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

AT the mouth of two or three witnesses shall he that is condemned be put to death; but at the mouth of one witness he shall not be put to death.

## LAWS OF EQUITY AND JUSTICE

### PROPERTY DAMAGE AND RESTITUTION

IF a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money to the owner of them; and the dead beast shall be his.

IF any one sin, and commit a trespass against the Lord, and lie to his neighbor in that which was delivered him to keep, or in pledge, or in a thing taken away by violence, or hath deceived his neighbor; or hath found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely.

He shall even restore it in full, and shall add the fifth part more thereto, and give it to him to whom it appertaineth, in the day of his trespass offering.





MOSES

*From a fresco by John S. Sargent*



IF one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead ox shall be his own.

HE that killeth a beast shall make it good, beast for beast. He that killeth a beast, he shall restore it.

IF a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for its hire.

IF a man shall cause a field or a vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out, and catch in thorns, so that the stacks of grain, or the standing grain, or the field, be consumed therewith, he that kindled the fire shall surely make restitution.

IF a man shall deliver to his neighbor money or goods to keep, and it be stolen out of the man's house; if the thief is found, let him pay double.

#### MOSES

*From a fresco by John S. Sargent*

This great figure of Moses, molded in relief and painted, occupies the center of the celebrated frieze of the Prophets in the Boston Public Library. As the Law was the central feature of Israel's life, so this figure stands strong and erect, presenting to mankind the unchanging moral requirements of the universe in the midst of the changing visions of the prophets. The personality of Moses is almost lost behind the laws which he presents and the flaming wings which typify the divine presence from which law proceeds.



IF thy brother be grown poor, and sell some of his possession, then shall his kinsman that is next to him come, and shall redeem that which his brother hath sold.

#### HONEST DEALING

YE shall not steal, neither deal falsely, neither lie one to another.

THOU shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

THOU shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thy house diverse measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee.

YE shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin shall ye have.

#### PENALTIES FOR CERTAIN CRIMES

IF a thief be found breaking in, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall no blood be shed for him; for he should make full restitution.

IF a man disfigureth his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath disfigured a man, so shall it be done to him again.



SURELY your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

HE that killeth any man shall surely be put to death.

IF there be a controversy between men, and they come to judgment, and the judges judge them, then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should be dishonored before thine eyes.

## LAWS OF KINDNESS AND BENEFICENCE

### CONSIDERATION FOR OTHERS

THOU shalt not hate thy brother in thy heart. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.

YE shall not afflict any widow, or fatherless child.

THOU shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God.

WHEN thou comest into thy neighbor's vineyard, then thou mayest eat of grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into



the standing grain of thy neighbor, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle to thy neighbor's standing grain.

IF thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor, neither shall ye lay upon him interest.<sup>30</sup>

THOU shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.

WHEN thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge to thee.

No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge.

IF the man be poor, thou shalt not sleep with his pledge: in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it shall be righteousness to thee before the Lord thy God.

THE fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

WHEN thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it:





©Keystone View Co.

REAPING ON THE PLAIN OF JUDEA



it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

WHEN thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

WHEN ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and the stranger.

IF there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thy hand wide to him, and shalt surely lend him sufficient for his need.

Beware that there be not a thought in thy wicked heart, saying, "The seventh year, the year of release, is at hand"; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry to the Lord against thee, and it be sin to thee.

Thou shalt surely give him, and thy heart shall not be grieved when thou givest to him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thy hand unto.





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#### BUILDING A BATTLEMENT ON A HOUSE

This picture shows the limitations and the opportunity of the builder in Palestine. There is not a tree in the landscape. That is why no wood is used in the structure of the house. The bones of old mother earth everywhere protrude. That is why limestone furnishes the builder's material. Since there are no rafters, the roof must be domed. One can see the huge black vault, sufficiently strong to hold up the workmen and the neighbors. When the vault is built, the next move is to raise the four walls to an equal height and then fill in the triangular spaces between the dome and the angles of the walls. This is done with mixed fragments of stone and cement. The whole is smoothed off, a parapet is raised around the edge, a staircase is built up somewhere from the outside, and lo! the housetop so frequently mentioned in the Bible—the best place in the world to enjoy the evening breeze, to see the landscape, and to hold converse with one's neighbors. It is also a favorite place for daytime naps, for prayer and meditation, and even for lamentation. For these purposes, a tent or a booth may be provided. Sometimes, a permanent roof chamber is erected, such, no doubt, as was the "little chamber on the wall" made for Elisha by the wealthy woman of Shunem.





THE LAW OF REMOTE ANTIQUITY  
*From a fresco by Edwin H. Blashfield*



For the poor shall never cease out of the land: therefore I command thee, saying, "Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy, in thy land."

### FOREIGNERS

THOU shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

THOU shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee hence: therefore I command thee to do this thing.

IF a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be to you as one born among you, and thou shalt love him as thyself.

YE shall have one manner of law, as well for the stranger, as for one of your own country.

YE shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

### THE LAW OF REMOTE ANTIQUITY

*From a fresco by Edwin H. Blashfield*

Early civilizations are pastoral, and the earliest law is the law of the shepherd. Property rights are cattle rights, and even money is our modern equivalent for the old "pecunia," the value of the herd. In the poems of Homer, values are expressed in terms of cattle. In Exodus and Deuteronomy there are constant reminders of the ancient fundamental rights of the sheep-owner. In this pleasing picture, Law sits enthroned as a beautiful shepherdess who, with her crook, watches over the welfare of her charges. Just as the sheep are the actual charges of a shepherdess, so humanity is now the flock of the Law. The artist emphasizes this likeness by placing the lamb in the arms of the little girl.





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### THRESHING IN PALESTINE

This farmer has evidently not read the Bible wherein it says, "Muzzle not the ox that treadeth out the corn." But being, no doubt, a quibbler, he probably argues that because these are cows rather than oxen he may muzzle them. Any available animal is used for the purpose of treading out the grain; and a merry sight it is to see the team driven round and round to the cracking of the whip and the querulous singing of some high-pitched nasal song. Five women on their way from the village well, their full jars poised gracefully on their heads, have stopped here to look at the photographer.



THOU shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in the land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

GOD loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt.

#### SERVANTS

IF thy brother that dwelleth by thee be grown poor, and be sold to thee; thou shalt not compel him to serve as a bond-servant<sup>31</sup>: but as a hired servant, and as a sojourner, he shall be with thee.

Thou shalt not rule over him with rigor, but shalt fear thy God.

THE wages of him that is hired shall not abide with thee all night until the morning.

THOU shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee to the Lord, and it be sin to thee.

IF a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake: and if he smite out his manservant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.



## ANIMALS

IF thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh thee, or if thou know him not, then thou shalt bring it to thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

IF a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

THOU shalt not muzzle the ox when he treadeth out the grain.

THOU shalt not plow with an ox and an ass together.



## RELIGIOUS DUES

## TITHING

AT the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates.

WHEN thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it to the Levite, the stranger, the fatherless, and the widow, that they might eat within thy gates, and be filled; then thou shalt say before the Lord thy God: "I have brought away the hallowed things out of my house, and also have given them to the Levite, and to



PLOWING

the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them."

ALL the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy to the Lord.





### THE SAMARITAN HIGH PRIEST WITH THE LAW

*From an etching by E. M. Lilien*

This is Jacob, the son of Aaron, descendant, so he says, of the original Aaron who wrote down the Law at the bidding of Moses. The manuscript before you in the case is said to have been written by the great-grandson of the first Aaron. It is a most cherished possession.

*(Continued at bottom of opposite page)*



And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy to the Lord.

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

### POLL TAX

EVERY one that passeth over to them that are numbered, from twenty years old and upward, shall give an offering to the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering to the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial for the children of Israel before the Lord.

## MILITARY SERVICE

### ENROLMENT

TAKE the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

### EXEMPTIONS

WHEN thou goest out to battle against thine enemies, officers shall speak to the people, saying: "What man is

Scholars say that the manuscript is about nineteen hundred years old. It is written on parchment, the skins of sacrificial sheep. It is kept in a silver case the size of an ordinary stovepipe, cut lengthwise in such a fashion that it will fall back in three sections and expose the two rolls of the law on their spindles. The portion between the rolls is the page to be read. By turning the spindles, the pages are changed.



there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return to his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.”

WHEN a man hath a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife whom he hath taken.

## LAWS OF REVERENCE

### RESPECT FOR GOD

THOU shalt not revile God.

YE shall not swear by my name falsely.

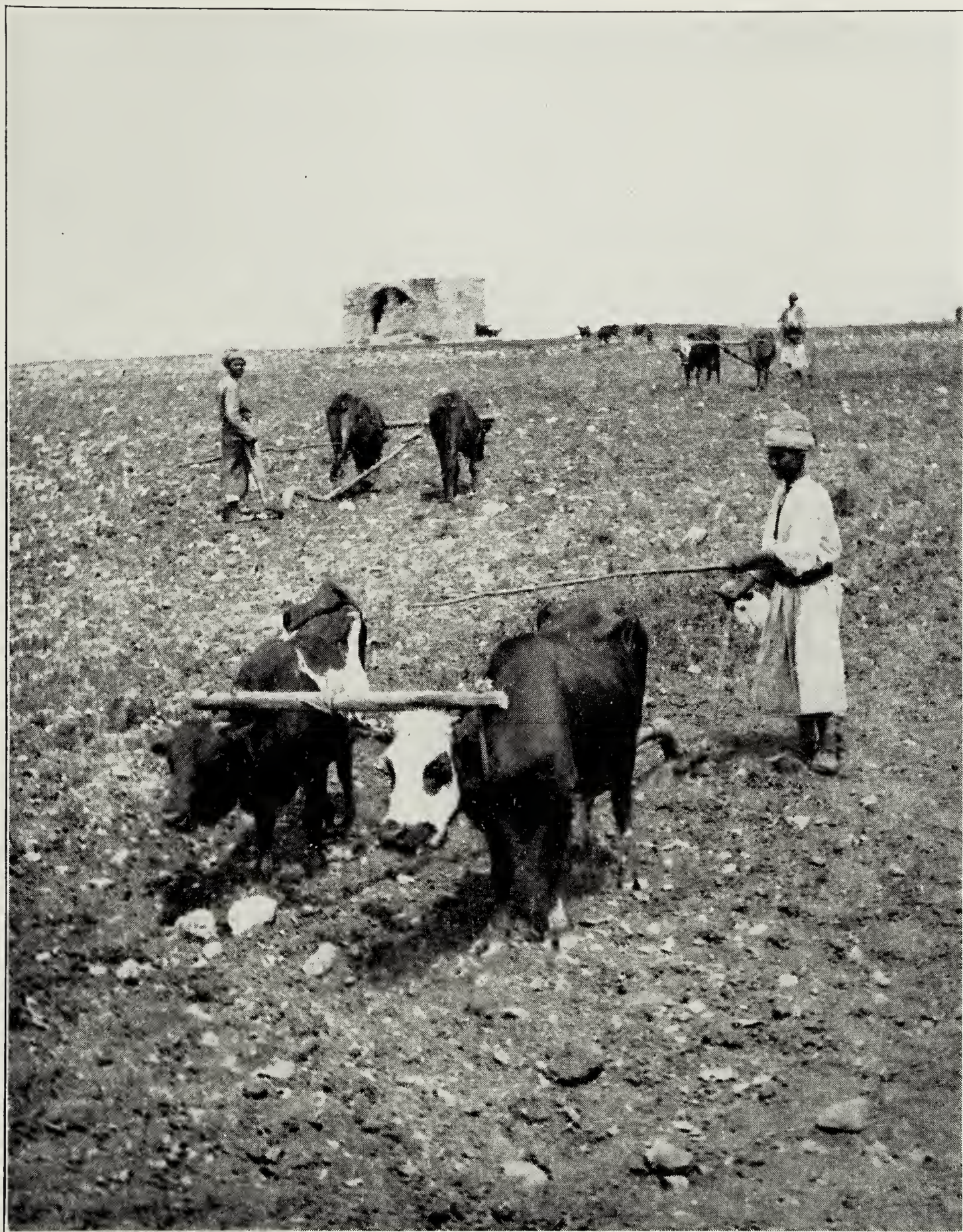
THOU shalt not profane the name of thy God.

WHOSOEVER curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

### RESPECT FOR THE SABBATH

THE children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.





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#### PLOWING IN PALESTINE

Unpromising soil, this! In spite of the rocks, however, this is good farm land. The earth is exceedingly fertile, made as it is by the decomposition of limestone. If the farmer would bestow half the attention upon his land that the ordinary New England farmer gives his, stones would be removed and the crops doubled. Indeed, scientists are convinced that by the application of modern machinery, scientific methods, and considerable hard work, farmers could make Palestine blossom as the rose. In this belief they are undoubtedly correct.



SIX days thou shalt do thy work: on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

SIX days thou shalt work; but on the seventh thou shalt rest: in plowing time and in harvest thou shalt rest.

SIX days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

YE shall kindle no fire throughout your habitations upon the sabbath day.

#### RESPECT FOR OLD AGE AND AUTHORITY

THOU shalt rise up before the hoary head, and honor the face of the old man, and fear thy God.

THOU shalt not curse a ruler of thy people.

#### RESPECT FOR PARENTS

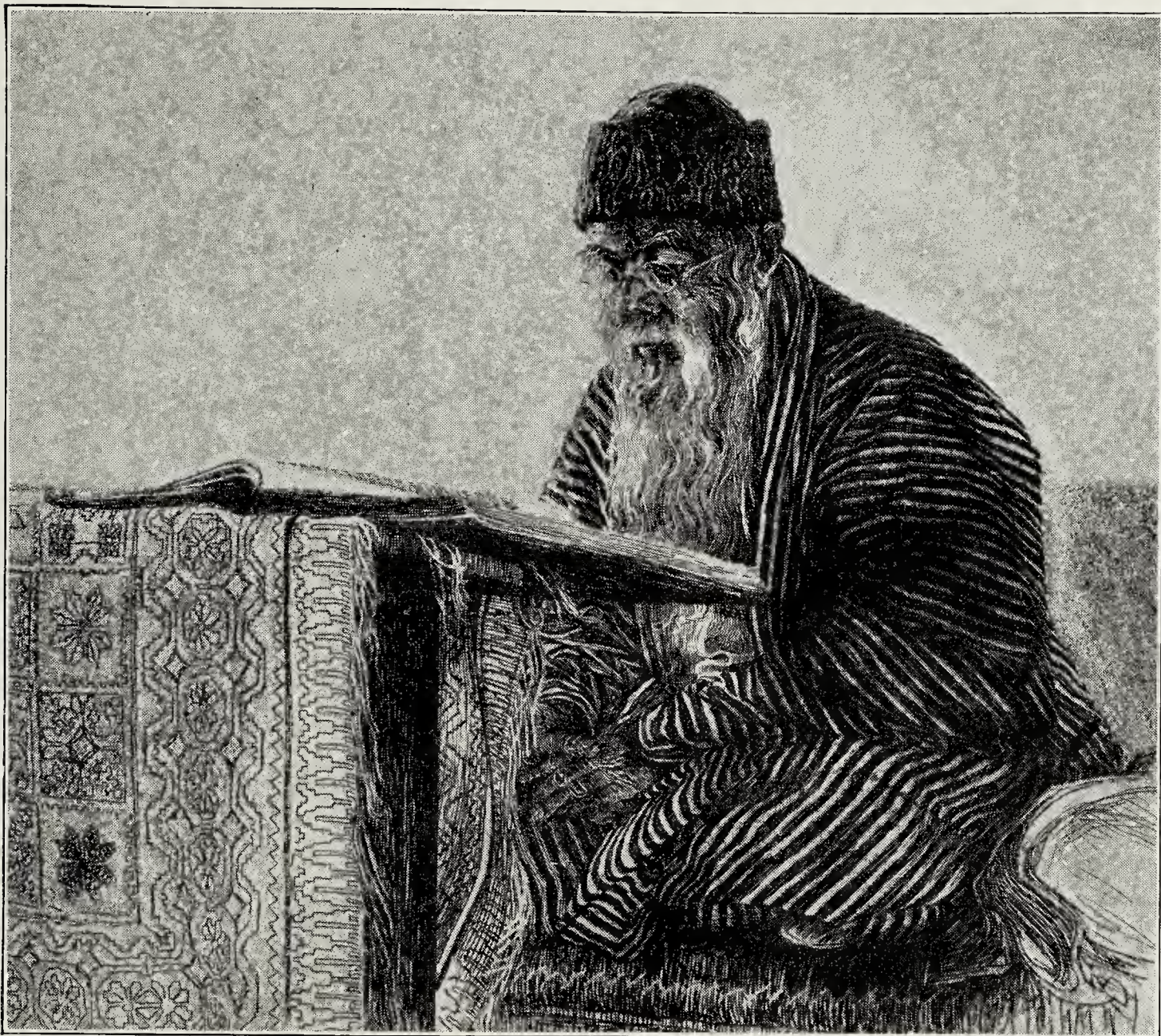
HONOR thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

YE shall fear every man his mother and his father.

CURSED be he that dishonoreth his father or his mother.

HE that curseth his father or his mother shall surely be put to death.





## STUDYING THE LAW

*From an etching by E. M. Lilien*

HE that smiteth his father or his mother shall surely be put to death.

IF a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and, though they chasten him, will not hearken to them; then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place; and they shall say to the elders of his city, "This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard."





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### THE POWER OF THE LAW

*From a painting by Edwin H. Blashfield*

Law is here seen drawing her sword in behalf of the appeal made to her by a kneeling woman. On either side, Law is supported by magistrates and figures typifying the idea of legislation: on the left is a representative of Rome, on the right a representative of Byzantium, the two great centers of empire that enacted and codified the legislation of antiquity. Canon or Ecclesiastical Law is symbolized by a bishop with his crozier, miter and pastoral staff; Common or Anglo-Saxon Law is suggested on the left by the figure of an English magistrate. Two modern men receive this heritage of the past and transmit it in books inscribed "Common Law" and "Civil Law." The two children in the foreground also bear inscriptions, on the right "Prevent the wrong" and on the left "Uphold the right."

Thus, we see that legislation is based upon the legal achievements of the ages, and that the Law which safeguards us is the embodied spirit of the best from the laws of the past.



And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

## THE SOIL AND ITS PRODUCTS

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyards.

That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of the vine undressed: for it is a year of rest for the land.

WHEN thou shalt besiege a city a long time, in making war against it, thou shalt not destroy the trees thereof by wielding an ax against them: for thou mayest eat of them, and thou shalt not cut them down. Only the trees which thou knowest that they are not trees for food, thou shalt destroy and cut them down.

## DOMESTIC RELATIONS AND INHERITANCE

### THE MARRIAGE LAW (*Condensed*)

NONE of you shall approach to any that are near of kin to him, to marry:

Thy mother, thy father's wife, thy sister, thy half-sister, thy son's daughter, thy daughter's daughter, thy father's wife's daughter, thy father's sister, thy mother's sister, thy father's brother, thy father's brother's wife, thy daughter-in-law, thy brother's wife, thy step-daughter, thy step-grand-daughter.





### COPYING THE LAW

*From an etching by E. M. Lilien*

This picture represents the process by which all the ancient laws have come down to us. Before the invention of parchment, laws were engraved on tables of stone or bronze. After that invention, for many centuries such monuments were supplemented by the written word drawn with pious care. Scribes and priests spent their entire lives in the endeavor to perpetuate the sacred words of Scripture. The oldest manuscript of the Law in existence is that called the Samaritan Pentateuch, now preserved most reverently in the little synagogue at Nablus (ancient Shechem). The next oldest copy of the Old Testament is in Petrograd and dates from the ninth century. Copies of the New Testament date from the third and the fourth centuries of our era. We have no original autographic copies from the hand of any of the Bible writers.

### THE LAW OF DIVORCE

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some scandalous thing in her, let him write her a bill of divorcement, and give it in her hand, and send her out of his house.



And when she is departed out of his house, she may go and be another man's wife. But if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband, who took her as his wife, shall die: then shall her former husband, who had sent her away, not be at liberty to take her again to be his wife; for that is abomination before the Lord; and thou shalt not bring sin upon the land.

### THE LAW OF INHERITANCE

IF a man die, and have no son, then ye shall cause his inheritance to pass to his daughter. And if he have no daughter, then ye shall give his inheritance to his brethren. And if he have no brethren, then ye shall give his inheritance to his father's brethren. And if his father have no brethren, then ye shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it.

### THE CITIES OF REFUGE

#### SIX CITIES TO BE CHOSEN

WHEN ye are passed over Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, that killeth any person unwittingly. And they shall be unto you cities for refuge from the avenger, that the manslayer die not until he stand before the congregation in judgment. And of these cities which ye shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them, that every one that killeth any person unwittingly may flee thither.



## THE CITIES NAMED

THEY appointed Kedesh in Galilee, in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba, which is Hebron, in the hill country of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

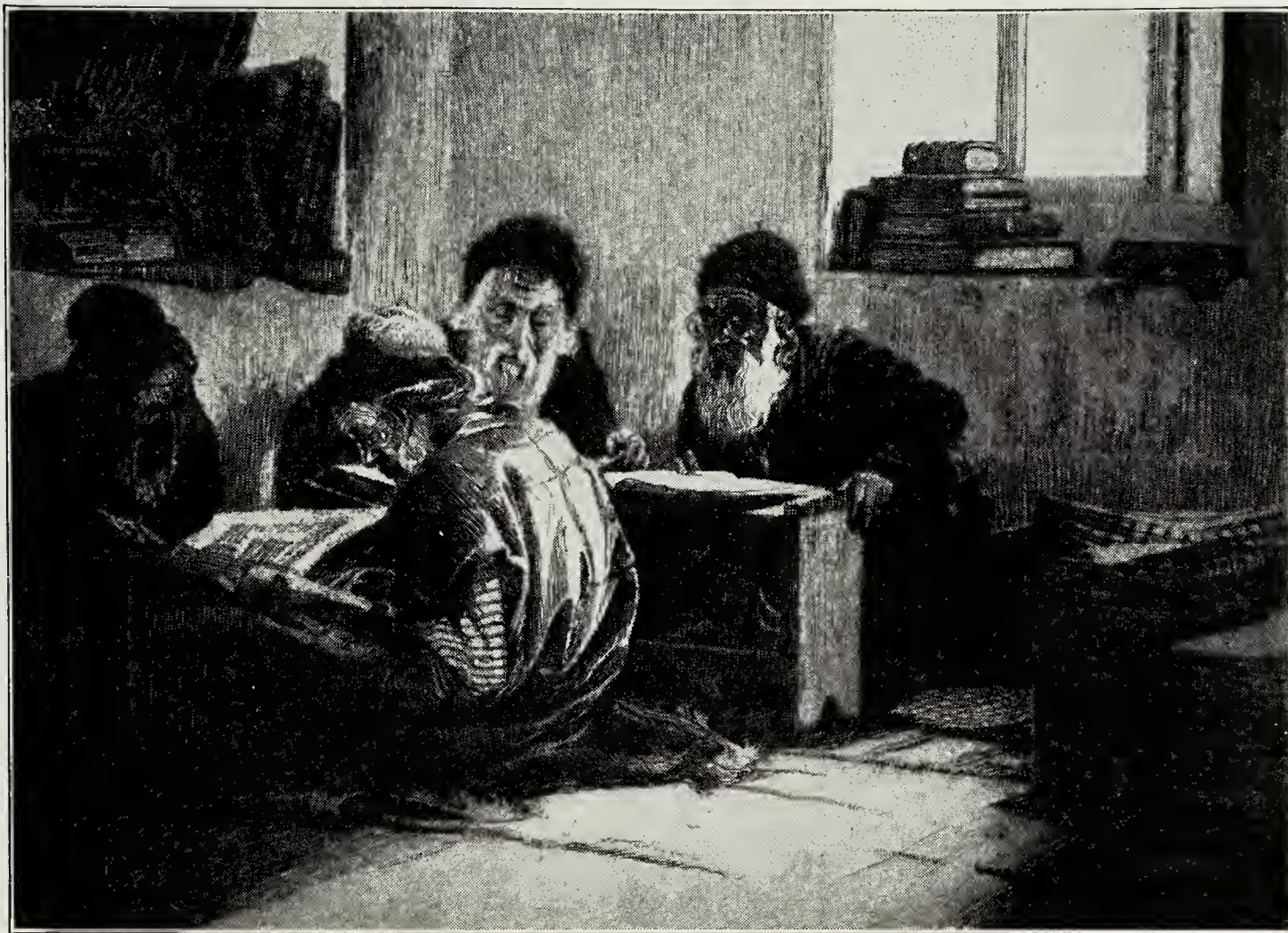
## SAFETY WITHIN THE CITY

THIS is the case of the slayer that shall flee thither that he may live: whoso killeth his brother unawares, whom he hated not in time past; as when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the handle, and lighteth upon his neighbor, that he dieth; he shall flee to one of these cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

## THE CONGREGATION TO BE JUDGE

IF he thrust him suddenly without enmity, or hurled upon him anything without lying in wait, or with any stone, whereby a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm; then the congregation shall judge between the slayer and the avenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall abide in it until the death of the high priest, that was anointed with the holy oil.





## TALMUDISTS

*From an etching by E. M. Lilien*

The Jewish Talmud was the work of the early Middle Ages. In it the pious scholars of the Jewish people wrote what might be called a supplement to the Pentateuch and an enlargement of the original teachings of Scripture, made by the rabbis in the way of interpretation, and handed down by tradition. Added to these are many Jewish stories and legends about Old Testament characters. It took nearly a thousand years to complete the Talmud in its present form. It is a compilation of that Oral Law which the Jews have ranked with the Written Law, and which by them has been considered as of equal authority with the Scriptures.

## DANGER OUTSIDE THE CITY

IF the slayer shall at any time come without the border of this city of refuge, whither he was fled; and the avenger of blood find him without the borders of his city of refuge, and the avenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in his city of refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.



## NO REFUGE FOR THE GUILTY

IF any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him; but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

## LAWS REGARDING CLEAN FOOD

## LAND ANIMALS

THESE are the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the chamois. And every beast that parteth the hoof, and hath the hoof cloven in two, and cheweth the cud, among the beasts, that ye shall eat.

Ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney; because they chew the cud but part not the hoof, they are unclean to you. And the swine, because he parteth the hoof but cheweth not the cud, he is unclean to you. Ye shall not eat of their flesh, nor touch their dead carcass.

## SEA FOOD

THESE ye shall eat of all that are in the waters: all that have fins and scales shall ye eat; and whatsoever hath not fins and scales ye may not eat.

## BIRDS

OF all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the gier-eagle, and the ospray, and the glede, and the falcon, and the kite after its kind, and





©International

A STREET IN BETHLEHEM

every raven after its kind; and the ostrich, and the night-hawk, and the sea mew, and the hawk after its kind; the little owl, and the great owl, and the horned owl; and the pelican,





#### A WATER CARRIER

This particular water carrier is not the seller of cool drinks whose cheery and picturesque call one hears constantly of a hot day at the bazaars. Rather, he is the street sprinkler, the only one who can lay the dust in thoroughfares that never saw a wheeled vehicle. The man has filled his waterskin at some fountain or pool. It is a queer-looking and an ill-smelling

*(Continued at bottom of opposite page)*



and the vulture, and the cormorant, and the stork, and the heron after its kind, and the hoopoe, and the bat.

#### WINGED CREEPING THINGS

ALL winged creeping things that go upon all fours are an abomination to you. Yet these may ye eat of every flying creeping thing that goeth upon all fours, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat: the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind.

#### CREEPING THINGS

THESE also shall be unclean to you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land crocodile, and the lizard, and the sand lizard, and the chameleon.

#### THAT WHICH DIETH OF ITSELF

YE shall not eat of any thing that dieth of itself.

#### THE BLOOD

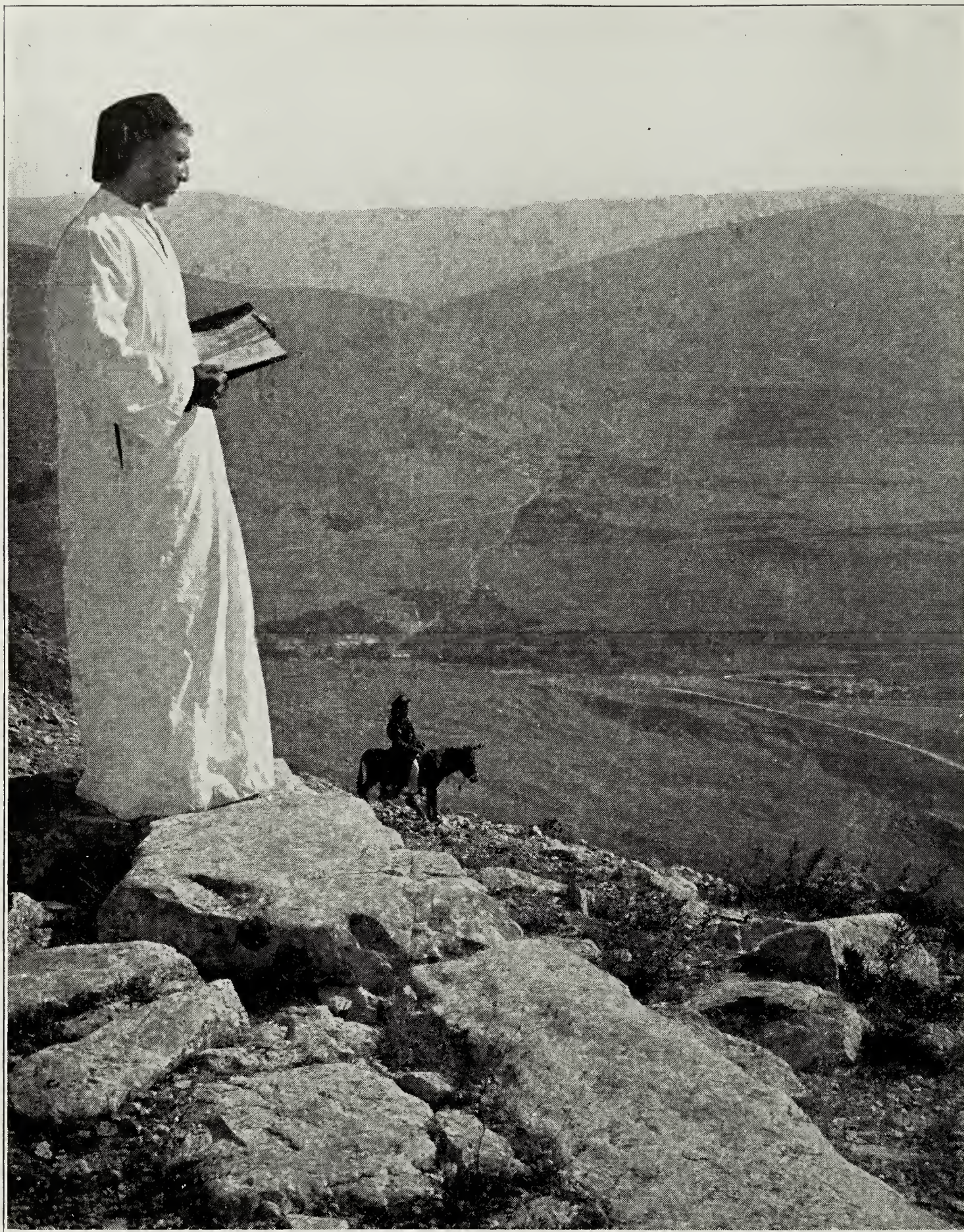
BE sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water.

#### FLESH TORN OF BEASTS

NEITHER shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

receptacle made out of the skin of a goat. The hair is inside. The neck is left open. When the bottle is filled, the leather of this opening is cunningly folded over and tied with a string in such a way that the water cannot leak out. The skin is then raised to the back for transportation—truly a heavy load of some seventy-five pounds.





#### VIEW FROM MOUNT GERIZIM

The man in the foreground is one of the sons of the high priest of the Samaritans. He is dressed in the robe used at the time of the annual sacrifice of the Passover, which takes place on Mount Gerizim, a hundred yards or so behind this spot. He is looking down the steep slope to the Plain of Mukhnah. The little inclosure on the right, beyond the white road, contains Jacob's well. There Jesus sat and heard the woman say, as she pointed to this very spot, "Our fathers worshiped in this mountain." Among the trees in the center of the picture, one

*(Continued at bottom of opposite page)*



## THE FAT OF BEASTS

YE shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn of beasts, may be used in any other use: but ye shall in no wise eat of it.

## THESE WORDS SHALL BE IN THY HEART

## THOU SHALT WRITE THE LAW

Therefore it shall be, when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt offerings thereon to the Lord thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly.

## THOU SHALT READ THE LAW

Then Joshua built an altar unto the Lord God of Israel, in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man had lifted up any iron; and they offered thereon burnt offerings to the Lord, and sacrificed peace offerings. And he wrote there upon

can make out the white dome of the so-called Tomb of Joseph. The little trail that goes up the valley to the gap in the hills passes through the village of Sychar, to which the disciples of Jesus went to buy food while their Master sat by the well. Sychar lies on the eastern slope of Mount Ebal, which, in the picture, rises to the left and disappears behind the man's shoulder. The little path that runs between Ebal and Gerizim, if followed to the left for half a mile, would bring us to the ancient city of Shechem. The hills in the distance are a part of mountainous Samaria. If the air were clear, the gleaming snow-capped peak of Mount Hermon would rise into the blue just behind the shoulder of this young man.





#### CARRYING THE LAW

*From a painting by William Rothenstein*

the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, who bore the ark of the covenant of the Lord, as well the stranger, as he that was born among them;



half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, and the women, and the little ones, and the strangers that were among them.

#### THOU SHALT OBEY THE LAW

Thou shalt obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken to the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law.

#### THE GOOD KEEPER OF THE LAW

My son, forget not my law<sup>32</sup>;  
 But let thy heart keep my commandments:  
 For length of days, and long life,  
 And peace, shall they add to thee.

Let not mercy and truth forsake thee:  
 Bind them on thy neck;  
 Write them upon the tablet of thy heart:  
 So shalt thou find favor and good understanding  
 In the sight of God and man.



Trust in the Lord with all thy heart,  
And lean not upon thine own understanding.  
In all thy ways acknowledge him,  
And he will direct thy paths.

Be not wise in thine own eyes;  
Fear the Lord, and depart from evil.  
It shall be health to thy sinews,  
And marrow to thy bones.

Honor the Lord with thy substance,  
And with the firstfruits of all thine increase:  
So shall thy barns be filled with plenty,  
And thy presses shall burst out with new wine

My son, despise not the chastening of the Lord;  
Neither be weary of his correction:  
For whom the Lord loveth, he correcteth,  
Even as a father the son in whom he delighteth.



**THE RELIGIOUS LIFE OF THE PEOPLE**







## THE RELIGIOUS LIFE OF THE PEOPLE

**T**HE expression of the religious beliefs of the Hebrews is found in their various religious observances and in the places of worship which they built from time to time.

The development of sacred structures, as traced in the Old Testament, sprang from a desire to provide a more dignified and appropriate setting for the altar as a place of man's meeting with God.

The early object of offering sacrifices upon the altar was to win God's favor, or to placate his anger. The later Hebrew idea of sacrifice was far higher than this and morally superior to that of the nations round about.

It is also well to note that the Hebrew thought of Jehovah as the God of the family as well as of the nation. The annual family sacrifice was a time of reunion and rejoicing. In addition to thoughts of worship associated with the pouring out of the victim's blood and the burning of portions of the animal on the village altar, there was a gathering of all the household, a calling in of the poor and the sojourner, and a friendly and even jovial eating and drinking together.

Back of these customs, of course, lay the fact that every killing from the flock or the herd implied a feast, since the supply of meat provided must be eaten at once. This economic consideration is in the Bible taken for granted, and only the spiritual ideals are embodied in the Scriptural narrative and legislation.

The Hebrew festivals were, of course, primarily acts of worship. But they were also a school of democracy and national unity. They supplied those social needs which we meet today with conventions and newspapers, campaigns and contests. In the great festivals of the Hebrew religion, Israel's democratic spirit found both expression and training.



# SACRED STRUCTURES

*“How Amiable Are Thy Tabernacles, O Lord of Hosts”*

## PRIMITIVE ALTARS

**C**AIN brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.<sup>33</sup>

Noah built an altar to the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings.

The Lord appeared to Abraham, and said, “To thy family will I give this land.” And he built there an altar to the Lord.

Isaac went up from thence to Beer-sheba. And he built an altar there, and called upon the name of the Lord.

Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city. And he erected there an altar.

An altar of earth shalt thou make me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I cause my name to be remembered, I will come to thee, and I will bless thee.

If thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.





#### A HIGH PLACE, PETRA

The name "high place" is used very frequently in the Old Testament in describing both Canaanitish and Israelitish places of worship. They were so called primarily because they were on the tops of hills, yet the word is practically equivalent to "sacred place," and is always used in a religious sense. Because most of the high places in Israel had formerly been sacred to the Canaanitish Baals of the land, and hence were a temptation to the Israelites to adopt heathen forms of worship, the later prophets cried out against them until the days of the good King Josiah. Then they were all abolished and the worship was centered in Jerusalem. This picture shows the rock-cut altar used by the inhabitants of Petra, that extraordinary city in the land of Edom that was built, or rather hewn, out of a great amphitheater in the heart of the sandstone desert. Toward the right side of the picture near the figure of the man, one can easily make out the steps leading to the little platform and some of the cuttings on the top of the stone, made for the reception of water or the blood of the sacrifice.

Moses wrote down all the words of the Lord, and rose up early in the morning, and built an altar at the foot of the mount, and twelve pillars, according to the twelve tribes of Israel. Then he sent the young men of the children of Israel, and they offered burnt offerings, and sacrificed peace offerings of oxen to the Lord.





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### SACRIFICING

The impulse to sacrifice is as old as the human race. The ruins of every ancient civilization contain altars, sacrificial instruments, and the bones and ashes of victims. Altars vary from a heap of natural stone to the most elaborate and wonderfully decorated struc-

*(Continued at bottom of opposite page)*



Balaam said to Balak, "Build me here seven altars, and prepare me here seven oxen and seven rams." Then Balak did as Balaam had spoken; and offered on every altar a bullock and a ram.

Joshua built an altar to the Lord God of Israel, in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man had lifted up any iron; and they offered thereon burnt offerings to the Lord, and sacrificed peace offerings.

When they came to the region about the Jordan, that is in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by the Jordan, a great altar to look upon.

It came to pass the same night, that the Lord said to Gideon: "Take thy father's young bullock, even the second bullock seven years old, and build an altar to the Lord thy God upon the top of this rock, in the orderly manner, and take the second bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down."

Samuel went from year to year in circuit to Beth-el, and Gilgal, and Mizpah. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar to the Lord.

tures, as exemplified in the famous altar of Pergamos, now in the Museum at Berlin. Most of the Canaanite altars were cut out of the living rock. Perhaps for that very reason, the Law of Jehovah prohibited the use of tools in making altars.



Saul said: "Disperse yourselves among the people, and say to them, 'Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood.'" And all the people brought every man his ox with him that night, and slew them there.

And Saul built an altar to the Lord: the same was the first altar that he built to the Lord.

David built there [on the threshing-floor of Araunah] an altar to the Lord, and offered burnt offerings and peace offerings.

Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, and with the stones he built an altar in the name of the Lord.

## THE TENT OF MEETING

### ISRAEL'S FIRST SANCTUARY

And Moses took the tent, and pitched it outside the camp, afar off from the camp, and called it the tent of meeting. And it came to pass, that every one who sought the Lord went out to the tent of meeting, which was outside the camp.

And it came to pass, when Moses went out to the tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses until he entered the tent. And it came to pass, as Moses entered into the tent, the cloudy pillar descended, and stood at the door of the tent.

And the Lord spoke to Moses face to face, as a man speaketh to his friend. Then he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not from the tent.



## THE TABERNACLE

## ITS CONSTRUCTION AND EQUIPMENT

## MATERIALS AND STRUCTURE

Thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps.

Thou shalt make curtains of goats' hair for a tent over the tabernacle. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together.

Thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

Thou shalt make the boards for the tabernacle of acacia wood, standing up. And thou shalt make bars of acacia wood. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the skilful workman shall it be made. And the veil shall separate unto you between the holy place and the most holy.

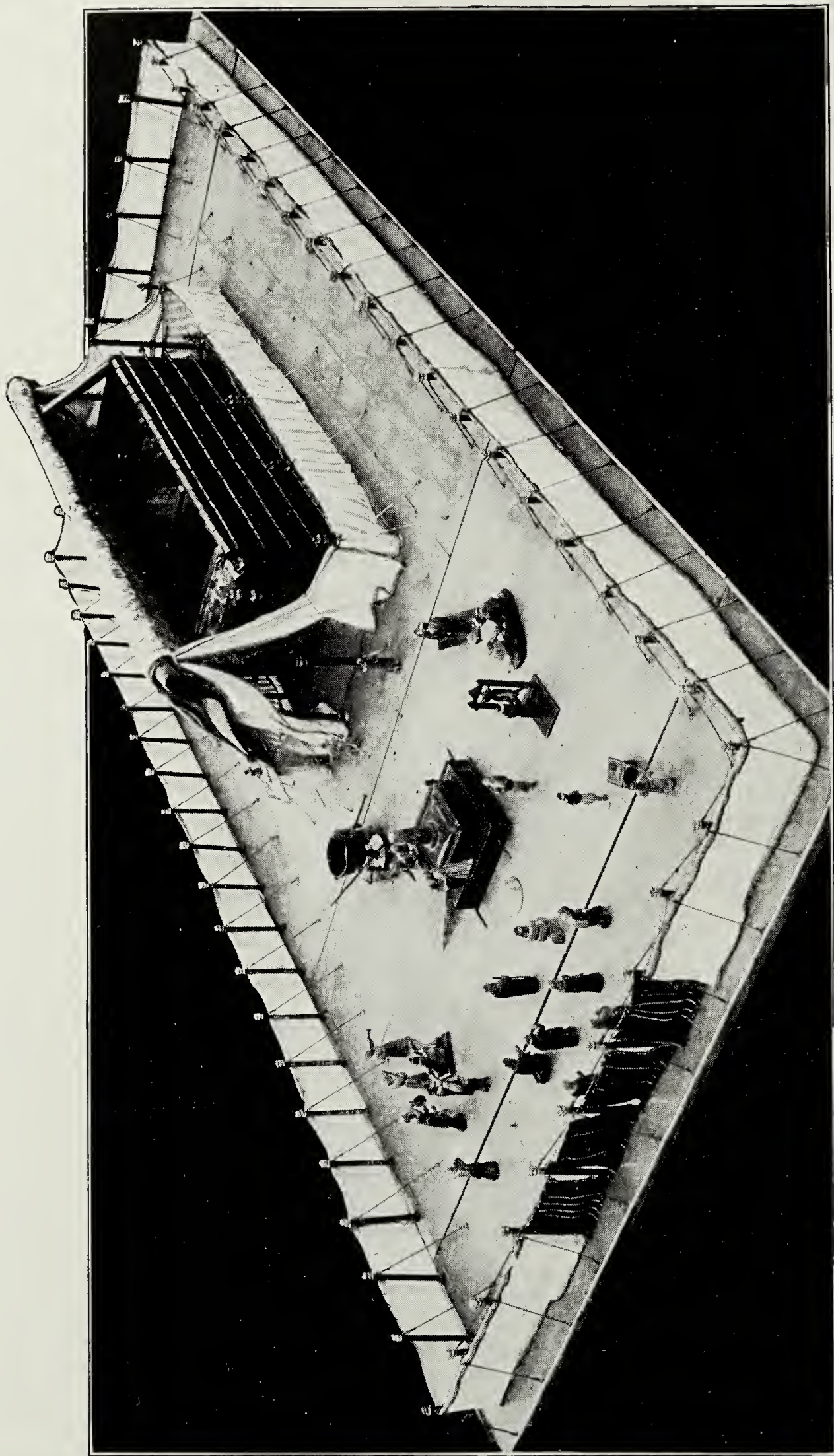
Thou shalt make a screen for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer.

## THE COURT OF THE TABERNACLE

Thou shalt make the court of the tabernacle: there shall be hangings for the court of fine twined linen. And for the gate of the court shall be a screen of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer.

All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass. And all the pins of the court shall be of brass.





A MODEL OF THE TABERNACLE



## THE ALTAR OF BURNT OFFERING

Thou shalt make the altar of acacia wood, and thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it: and thou shalt overlay it with brass. And all the vessels thereof thou shalt make of brass.

And thou shalt make staves of the altar, staves of acacia wood, and overlay them with brass. And the staves shall be upon the two sides of the altar, in bearing it.

## THE LAVER

Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash. And thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and their feet thereat.

## A MODEL OF THE TABERNACLE

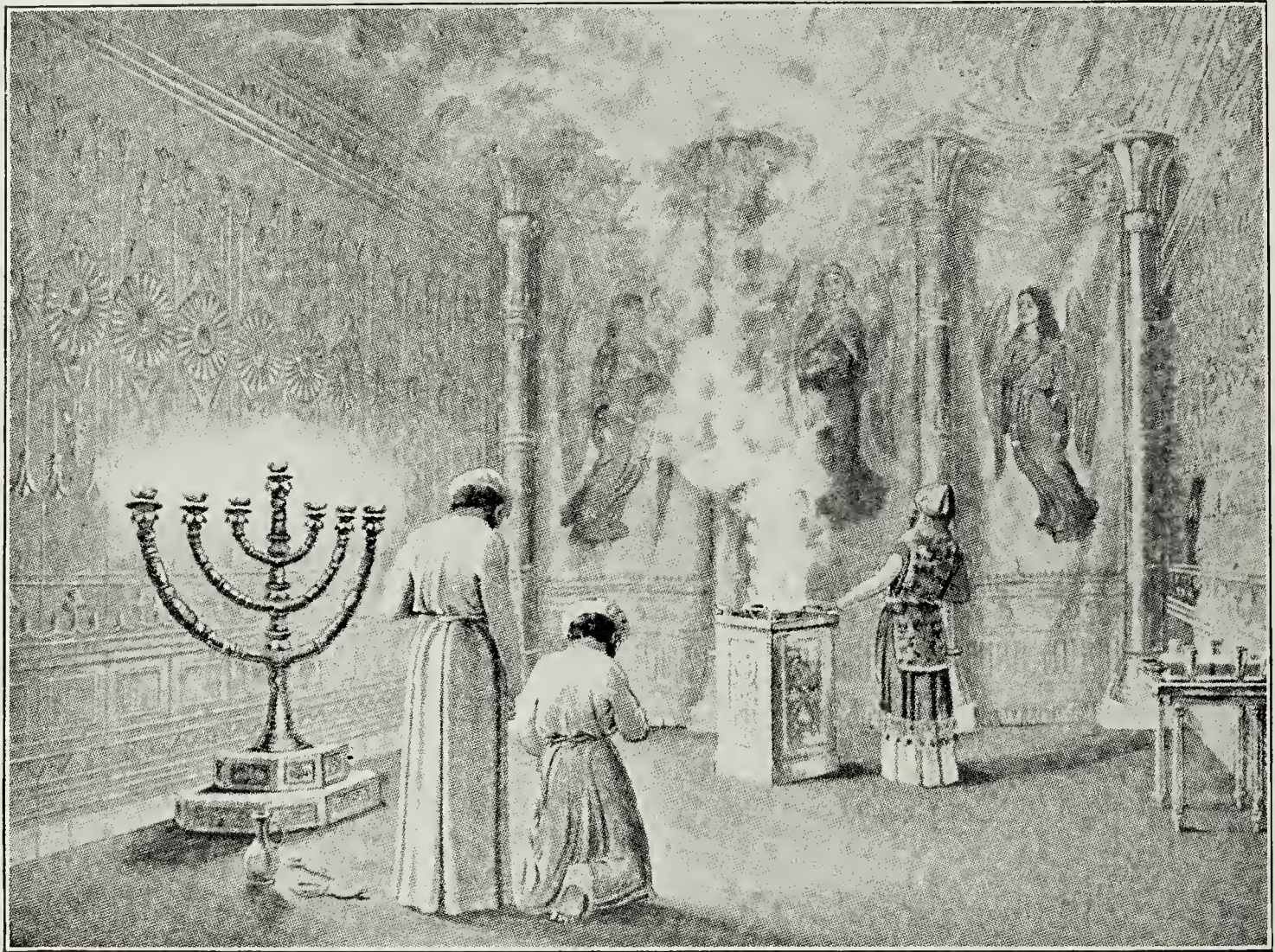
This picture represents the endeavor of a great student to reconstruct the Tabernacle from data given in the Scriptures.

The Tabernacle represents the second stage in the development of the Hebrew house of worship. First came the simple Tent of Meeting established by Moses. Then came this more elaborate royal tent with all the paraphernalia required to maintain the dignity of the God of conquering Israel. The third stage was the Temple of Solomon.

In this model of the Tabernacle, we note the beautiful fence surrounding the royal inclosure. The posts might easily be removed and the cloth wall rolled up when carried on the march. Within, there appears in the forecourt what was really an elaborate kitchen for the preparation of the sacrificial food. Here the Levites slaughtered and dressed the animals; here they baked the bread, roasted the offerings, chanted their hymns, and played upon the timbrels and trumpets. Next is shown the house in which Jehovah dwelt. This also had a curtain about it to signify that within was holy ground. Wind and rain were kept out by an elaborate series of tent coverings, each of a different material and dyed a different color. Within this was the true house made of wood, and so cunningly made that it also might be taken apart, loaded upon camels, and transported wherever Jehovah might direct.

With the outer coverings thrown back, the divisions of the little house are disclosed; the larger portion near the entrance where the offerings were made to Jehovah, and the inner Holy of Holies where Jehovah himself dwelt between the cherubim. This movable house was a symbol of the presence of Jehovah abiding with the Hebrews in all their wanderings. Moses, who was a poet as well as a lawgiver, daily reminded his people of this by means of the simple ritual with which the day's march began and ended. In the morning, standing before the Tent of Meeting, Moses chanted this song: "Rise up, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." When at night the Ark rested, he said, "Return, O Lord, unto the many thousands of Israel."





### THE TABERNACLE IN THE WILDERNESS

Here is represented the Holy Place as described in the Bible. In this first room of the sacred tent we see the candlestick, the altar of incense and, at the right, the table of show-bread. Behind the veil is the Holy of Holies, the dwelling place of Jehovah.

### THE ALTAR OF INCENSE

Thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make for it a crown of gold round about.

And two golden rings shalt thou make for it under the crown thereof; and they shall be for places for staves wherewith to bear it. And thou shalt make the staves of acacia wood, and overlay them with gold.

Thou shalt put it before the veil that is by the ark of the testimony. And Aaron shall burn thereon incense of sweet spices.<sup>34</sup>



## THE TABLE OF SHOWBREAD

Thou shalt make a table of acacia wood. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

Thou shalt make for it four rings of gold, and put the rings in the four corners, for places for the staves to bear the table. And thou shalt make the staves of acacia wood, and overlay them with gold.

Thou shalt make the dishes thereof: of pure gold shalt thou make them.

Thou shalt set upon the table showbread before me always.<sup>35</sup>

## THE CANDLESTICK

Thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base and its shaft; its cups, its knobs, and its flowers, shall be of one piece with it.

And there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof; the whole of it one beaten work of pure gold.

## THE ARK OF THE COVENANT

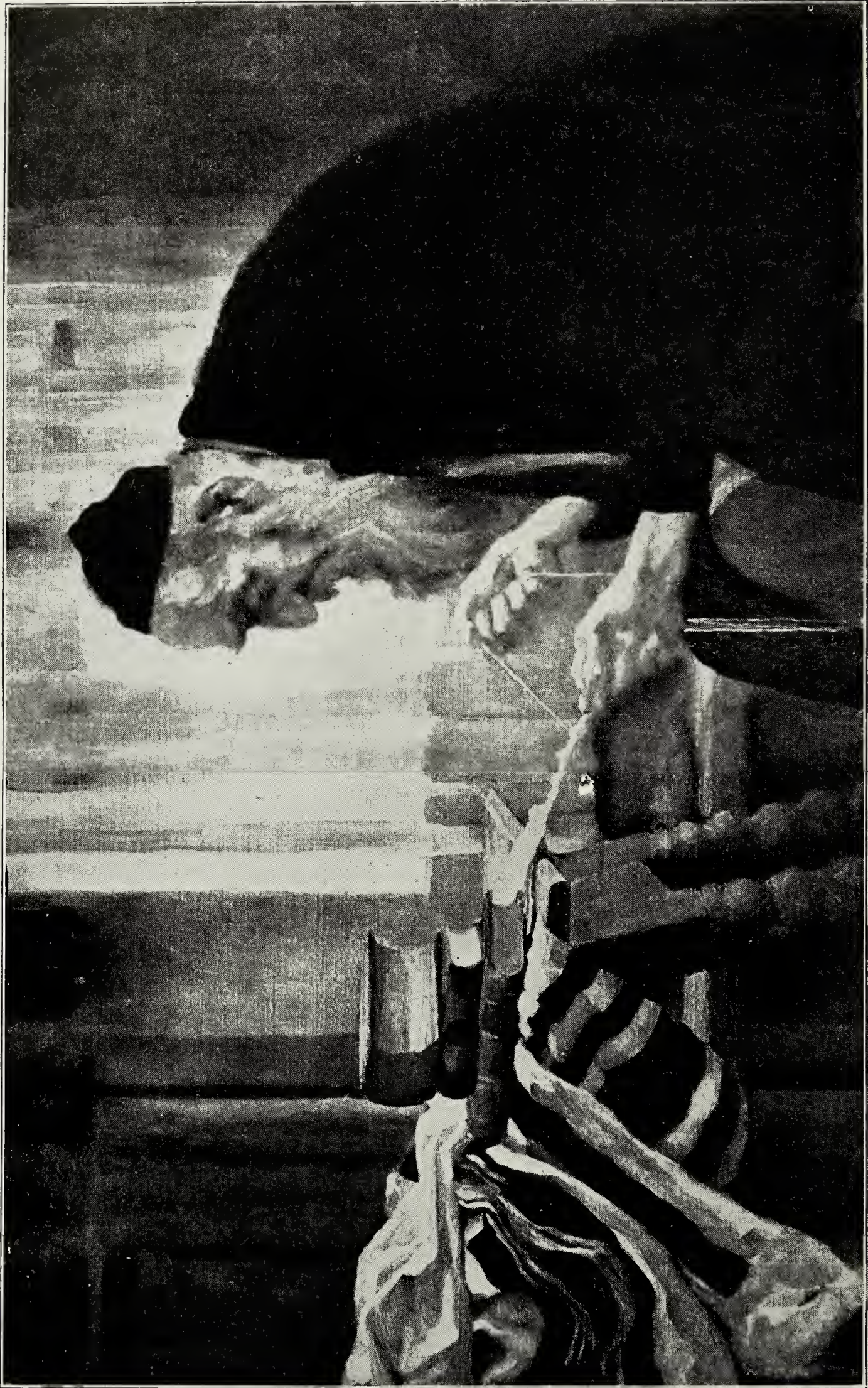
And they shall make an ark of acacia wood. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Thou shalt cast four rings of gold for it, and put them in the four feet thereof.

Thou shalt make staves of acacia wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark.

Thou shalt make a mercy seat of pure gold. And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy seat. And the





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**BRAIDING THE SACRED TASSELS**

*From a painting by Stanislaus Bender*

These tassels adorn the tallith, which is a scarf or shawl worn by worshippers during the reading of the Law.



cherubim shall spread out their wings on high, covering the mercy seat with their wings, with their faces one to another. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat.

## SACRED VESTMENTS

### THE EPHOD AND BREASTPLATE

They shall make holy garments for Aaron thy brother, and his sons, that he may minister to me in the priest's office.

They shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. And the skilfully woven band, which is upon it, wherewith to gird it on, shall be like the work thereof and of the same piece.

Thou shalt make a breastplate of judgment, the work of the skilful workman; like the work of the ephod thou shalt make it. And thou shalt set in it settings of stones, four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; and the second row an emerald, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be inclosed in gold in their settings. And the stones shall be according to the names of the children of Israel.<sup>36</sup>

Thou shalt make the robe of the ephod all of blue. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in to the holy place before the Lord, and when he cometh out.





### AARON BLESSING THE PEOPLE

*From a drawing by Isings*

Before the High Priest is the great laver and the brazen altar with the utensils for preparing the sacrifice. Behind him is the Tabernacle with its rich hangings, and beyond the corner pillar is the fence-like screen inclosing the court. True to the Scriptural description are the details of priestly robe, breastplate, and the miter with its inscription "Holiness to the Lord."



Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a lace of blue, and it shall be upon the miter; upon the forefront of the miter it shall be.

### THE SACRED FRINGES

The Lord spoke to Moses, saying: "Speak to the children of Israel, and bid them that they make them fringes on the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue. And it shall be to you for a fringe, that ye may look upon it and remember and do all my commandments, and be holy to your God. I am the Lord your God, who brought you out of the land of Egypt."

### AARON, THE HIGH PRIEST

He beautified him with comely ornaments,  
 And girded him about with a robe of glory.  
 He clothed him with the perfection of exultation;  
 And strengthened him with apparel of honor—  
 The linen breeches, the long robe, and the ephod.  
 And he compassed him with pomegranates of gold,  
 And with many bells round about,  
 To send forth a sound as he went,  
 To make a sound that might be heard in the temple,  
 For a memorial to the children of his people;  
 With a holy garment, with gold and blue and purple, the work of the  
 embroiderer;  
 With an oracle of judgment, even with the Urim and Thummim;  
 With twisted scarlet, the work of the craftsman;  
 With precious stones graven like a signet, in a setting of gold, the work  
 of the jeweler,  
 For a memorial engraved in writing, after the number of the tribes of  
 Israel;  
 With a crown of gold upon the miter, having graven on it, as on a  
 signet, HOLINESS;  
 An ornament of honor, a work of might,  
 The desires of the eyes, goodly and beautiful.

—*Sirach*





THE TEMPLE SITE AS IT APPEARS TODAY

*From an etching by E. M. Lilien*



## SOLOMON'S TEMPLE

And it came to pass in the fourth year of Solomon's reign, that he began to build the house of the Lord. And the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

The door for the middle side-chambers was in the right side of the house; and they went up by winding stairs into the middle story, and out of the middle into the third.

So he built the house, and finished it; and he covered the house with beams and planks of cedar.

And he built the walls of the house within with boards of cedar: from the floor of the house to the walls of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with boards of fir. And there was cedar on the house within, carved with knobs and open flowers: all was cedar; there was no stone seen.

And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of the Lord.

So Solomon overlaid the house within with pure gold: and he drew chains of gold across before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until all the house was finished.

And in the oracle he made two cherubim of olive wood: both the cherubim were of one measure and one form. And he set the cherubim within the inner house; and the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold.

And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without.





### CEDARS DESTINED FOR THE TEMPLE

*From a drawing by Gustave Doré*

The forests of Lebanon were famous long before Solomon's day. In the ancient Egyptian inscriptions, we read of the Pharaoh demanding from the Phoenicians a tribute of cedar for the royal navy and for the palace. These cedars once covered the western slopes of Lebanon from the Phoenician coast behind Tyre well up toward Antioch. Now, alas! they have been practically exterminated. Before the Great War only six hundred trees were left. During that conflict, these were cut down for firewood for the locomotives of the Beirût-Damascus

*(Continued at bottom of opposite page)*



And for the entrance of the oracle he made doors of olive wood; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold; and he spread the gold upon the cherubim, and upon the palm trees.

So also made he for the entrance of the temple doorposts of olive wood, and two doors of fir wood: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm trees and open flowers; and he overlaid them with gold fitted upon the graven work.

And he built the inner court with three courses of hewn stone, and a course of cedar beams.

And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin [He Shall Establish]; and he set up the left pillar, and called the name thereof Boaz [In It Is Strength]. And upon the top of the pillars was lily-work: so was the work of the pillars finished.

And Solomon made all the vessels that were in the house of the Lord: the golden altar, and the table whereupon the showbread was, of gold; and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; and the cups, and the snuffers, and the basins, and the spoons, and the firepans, of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

railway. Thus ignominiously ends that long succession of glorious trees that have featured so remarkably in history and poetry.

Solomon's workers, under the direction of the Phœnicians, cut down the timber, sluiced it or carried it to the coast, made the logs into rafts, floated the rafts to Joppa, then broke them up and carried the timber up mountains twenty-four hundred feet high to Jerusalem.





THE BURNT OFFERING



# THE SACRIFICES

*“Ye Shall Bring Your Burnt Offerings and Your Sacrifices”*

## REQUIREMENTS

### AN UNBLEMISHED PRIESTHOOD

**W**HOSOEVER he be of thy family in their generations that hath any blemish, let him not approach to offer the bread of his God: for whatsoever man he be that hath a blemish, he shall not approach.

No man that hath a blemish of the family of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire.

### UNBLEMISHED ANIMALS

Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer to the Lord for a burnt offering; ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you.

## THE DAILY BURNT OFFERING

Now this is that which thou shalt offer upon the altar<sup>37</sup>; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at evening: and with the one lamb a tenth of an ephah of flour mingled with the fourth of a hin of beaten oil; and the fourth of a hin of wine for a drink offering. And the other lamb thou shalt offer at evening, and shalt do thereto





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#### SCRIBES OF THE LAW

*From a painting by William Rothenstein*

according to the meal offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire to the Lord.

This shall be a continual burnt offering throughout your generations, at the door of the tent of meeting, before the Lord; where I will meet you, to speak there to you.



## SIN OFFERINGS FOR ALL THE PEOPLE

If ye have erred, and not observed all these commandments, which the Lord hath spoken to Moses, then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savor to the Lord, with his meal offering, and his drink offering, according to the ordinance, and one kid of the goats for a sin offering.

And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

## THE PEACE OFFERING

And if his gift for a sacrifice of peace offering to the Lord be of the flock, male or female, he shall offer it without blemish.

If he offer a lamb for his offering, then shall he offer it before the Lord. And he shall lay his hand upon the head of his offering, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump. And the priest shall burn it upon the altar: it is the food of the offering made by fire to the Lord.

And this is the law of the sacrifice of peace offerings, which he shall offer to the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.



## THE MEAL OFFERING

And when any will offer a meal offering to the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout a handful of the flour thereof, and the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor to the Lord: and the remnant of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

And if thou offer a meal offering of thy firstfruits to the Lord, thou shalt offer for the meal offering of thy firstfruits green ears of grain dried by the fire, even grain beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon; it is a meal offering. And the priest shall burn the memorial of it, part of the beaten grain thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire to the Lord.

## THE DRINK OFFERING

The fourth part of a hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meal offering two-tenths of an ephah of flour mingled with the third of a hin of oil. And for a drink offering thou shalt offer the third of a hin of wine, for a sweet savor to the Lord.

And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings to the Lord: then shall he bring with a bullock a meal offering of three-tenths of an ephah of flour mingled with half a hin of oil. And thou shalt bring for a drink offering half a hin of wine, for an offering made by fire, of a sweet savor to the Lord.









AN OFFERING OF DOVES  
*From a painting by Frederick Goodall*



## THE MOTHER'S OFFERING

If a woman have borne a man-child, then, when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the tent of meeting, to the priest; who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed.

And if she be not able to bring a lamb, then she shall bring two turtledoves or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

## THE INCENSE

Take to thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary.

And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at evening, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations.

## AN OFFERING OF DOVES

*From a painting by Frederick Goodall*

The Law prescribed that while the wealthy brought sheep and cattle for their offering, the poor might bring two turtledoves. This fact of the Law and the incident recorded in the New Testament, that Mary brought two turtledoves as her offering of purification after the birth of Jesus, enable us to infer that Jesus was born in a humble home where the members must toil for their daily bread.





### SAMARITANS SALTING THEIR PASSOVER SACRIFICE

*From a photograph, American Colony, Jerusalem*

The annual sacrifice made by the Samaritans on the summit of Mount Gerizim conforms in all details to the provisions of their Pentateuch. Five rams are placed about the pit where

*(Continued at bottom of opposite page)*



# THE THREE GREAT FESTIVALS

*“Three Times Thou Shalt Keep a Feast unto Me in the Year”*

## THE COMMAND

**T**HREE times in a year shall all the males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

## THE FEAST OF THE PASSOVER AND OF UNLEAVENED BREAD

This month shall be to you the beginning of months: it shall be the first month of the year to you.<sup>38</sup>

On the tenth day of this month they shall take to them every man a lamb, according to the houses of their fathers, a lamb for a household. And if the household be too little for a lamb, let him and his neighbor next to his house take one according to the number of the souls: according to every man's eating ye shall make your count for the lamb.<sup>39</sup>

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel

the water is to be heated. With their heads pointed toward the east, they are laid upon the ground, which has been covered with bitter herbs, their throats are cut with the sacrificial knife used for no other purpose, and then the victims are prepared for roasting. As the preparation of each ram is completed, much salt is rubbed into the flesh.



shall kill it in the evening. And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.



#### MAKING UNLEAVENED BREAD

*From a photograph, American Colony, Jerusalem*

The dough is made into cakes containing just the right amount needed for a "loaf," and the cakes are patted until they are perhaps a quarter of an inch thick. Then, by a dexterous whirling motion they are expanded into a sheet a sixteenth of an inch thick and twenty inches in diameter. These sheets are then baked on an inverted bowl, as seen in the left of the picture. The loaf is not brittle. It can be folded up much as one would fold brown paper.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs, and with the inwards thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the



land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save that which every man must eat, that only may be done of you.

Ye shall observe the feast of unleavened bread; for on this selfsame day have I brought your armies out of the land of Egypt: therefore ye shall observe this day in your generations by an ordinance forever.



THE JEWS' PASSOVER

*From a painting by James J. Tissot*





### THE FEAST OF TABERNACLES

*From a painting by Leopold Pilichowski*

In this picture the worshipers are attending the synagogue, bearing samples of the fruits of the earth. The Feast of Tabernacles was the Jewish harvest festival when the year's yield of grain, of wine, and of oil had been gathered in. It was also called the Feast of Booths, perhaps because of the use of little huts made of branches in the vineyards during the vintage. Connected with this feast of rejoicing was the thought that once Israel wandered in the wilderness and dwelt in booths. Thus, in one common tradition were bound together God's guidance in the past, his gifts in the present, and his promises for the future. This was the occasion for great joy and the exchanging of gifts: this, no doubt, caused it to be the most popular of Jewish festivals, and therefore the most generally attended. The celebration was later varied by novel customs which added interest to each of the seven days of festivity.

And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

And it shall come to pass, when your children shall say to you, "What mean ye by this service?" that ye shall say, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."<sup>40</sup>





THE PALM OFFERING AT THE FEAST OF TABERNACLES

*From a painting by Frederick Goodall*



## THE FEAST OF WEEKS, OR PENTECOST

Seven weeks shalt thou number to thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the grain.

And thou shalt keep the feast of weeks to the Lord thy God with a tribute of a freewill offering of thy hand, which thou shalt give to the Lord thy God, according as the Lord thy God hath blessed thee: and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

## THE FEAST OF TABERNACLES

### THE CELEBRATION IS ORDAINED

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy grain and thy wine; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

Seven days shalt thou keep a solemn feast to the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thy hands; therefore thou shalt surely rejoice.

### BOOTHES ARE TO BE DWELLING PLACES

In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.





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#### BOOTHS ON ROOFTOPS DURING THE FEAST OF TABERNACLES

This curious and interesting custom perpetuates for the modern Jew the memory of the time when his ancestors lived in tents and booths in the wilderness. Coming at the season of the grape harvest, it also reminds us of the custom of building booths in the vineyards in order to protect the fruit. As one sees in the farther booth in the picture, the branches are sometimes placed on top of a stone structure in order to give greater height. This reminds us of the parable of the vineyard, in Jeremiah, where the owner "built a tower" before he let it out to the husbandmen.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast to the





### FEAST OF THE TABERNACLES

*From a drawing by Simeon Solomon*

The Feast of the Tabernacles is a time of rejoicing. It is the time of the giving of thanks to God for his goodness. The harvest is over. Grapes and olives have been gathered. The householder and his wife are receiving their guests, who come bringing samples of the fruits of the field. The house is decorated with branches in honor of the festival.

Lord seven days in the year. It shall be a statute forever throughout your generations: ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt.



# THE DAY OF ATONEMENT

*“On That Day Shall the Priests Make an Atonement for You”*

## THE ORDINANCE

**O**N the tenth day of the seventh month there shall be a day of atonement: it shall be a holy convocation to you; and ye shall afflict your souls, and offer an offering made by fire to the Lord. Ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.<sup>41</sup>

Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even shall ye celebrate your sabbath.

## THE SELECTION OF THE SCAPEGOAT

And he [Aaron] shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering.

And he shall take the two goats, and present them before the Lord at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering: but the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.



And Aaron shall present the bullock of the sin offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.

And he shall take a censer full of burning coals from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

#### THE PRIESTLY ATONEMENT FOR THE PEOPLE

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tent of meeting, that remaineth among them in the midst of their uncleanness.

There shall be no man in the tent of meeting when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

And he shall go out to the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.





### THE SCAPEGOAT

*From a painting by W. Holman Hunt*

The artist has here reproduced with the utmost fidelity the desolate shores of the Dead Sea. On the shallow, salt-encrusted shore, he has shown us the bones of animals that have perished of thirst even at the water's brink. For this sea is indeed a Sea of Death. No living thing can swim its waters, nothing green grows on its shore. It is in the land of Azazel, the evil spirit of the wilderness.

Against this sinister background the artist has painted the scapegoat, the sacrificial animal that has been stoned away into the wilderness to die, bearing the sins of the people. He has reached the limit of his journey. There is nothing left but death. Indeed, as one looks at his quivering form and his lifeless eye, one can see that the curse has already fallen upon him.

### THE RELEASE OF THE SCAPEGOAT

When he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities to a land not inhabited; and he shall let go the goat in the wilderness.<sup>42</sup>



# FEASTS OF PRAISE AND REJOICING

*“Thou Shalt Rejoice in Thy Feast”*

## THE FEAST OF TRUMPETS

### A HOLY CONVOCATION

**S**PEAK to the children of Israel, saying, “In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord.”

## THE NEW MOON

In the beginnings of your months ye shall offer a burnt offering to the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for one ram; and a tenth part of fine flour mingled with oil for a meal offering for one lamb, for a burnt offering of a sweet savor, a sacrifice made by fire to the Lord.<sup>43</sup>

Their drink offerings shall be half a hin of wine for a bullock, and a third part of a hin for the ram, and a fourth part of a hin for a lamb; this is the burnt offering of every month throughout the months of the year.

And one kid of the goats for a sin offering to the Lord shall be offered, besides the continual burnt offering, and its drink offering.



### THE FEAST OF DEDICATION

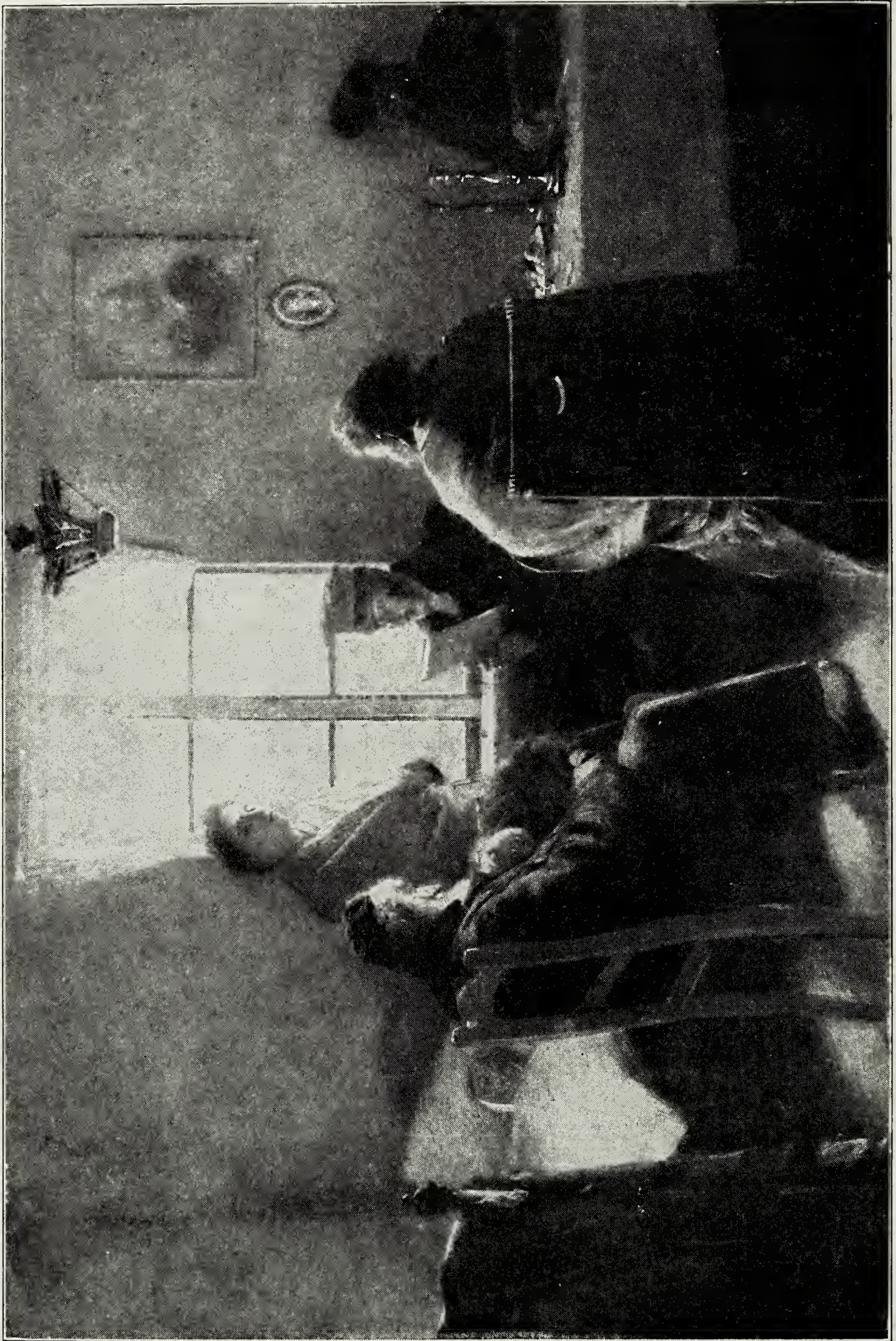
In Volume Three, the account is given of the purifying of the temple by Judas Maccabeus. In recollection of the eight days of continuous victory which made this event possible, the Jews have, even to the present, celebrated the Feast of Dedication, or "the Feast of Lights." John alludes to it once thus, "And it was at Jerusalem, the Feast of Dedication, and it was winter."

### THE FEAST OF PURIM

Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when Esther came before the king, he commanded by letters that Haman's wicked device, which he had devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Wherefore they called these days Purim after the name of Pur.<sup>44</sup> Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come to them, the Jews ordained, and took upon them, and upon their race, and upon all such as joined themselves to them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their race.





SABBATH REST  
*From a painting by Samuel Hirszenberg*



# THE SABBATH

*“Verily, My Sabbaths Ye Shall Keep”*

## THE SEVENTH DAY

**K**EEP the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.<sup>45</sup>

## THE SEVENTH YEAR

### REST FOR THE LAND AND FOOD FOR THE POOR

When ye come into the land which I give you, then shall the land keep a sabbath to the Lord.

Six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thine oliveyard.

And the sabbath of the land shall be food for you; for thee, and thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy



cattle, and for the beasts that are in thy land, shall all the increase thereof be food.

And if ye shall say, "What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase"; then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

## THE YEAR OF JUBILEE

### SEVEN SABBATHS OF YEARS

Thou shalt number seven sabbaths of years to thee, seven times seven years; and the space of the seven sabbaths of years shall be to thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; on the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land to the inhabitants thereof: it shall be a jubilee to you; and ye shall return every man to his possession, and ye shall return every man to his family.



**LIFE AND IMMORTALITY**







## IMMORTALITY

**T**HE most noticeable thought in the Old Testament as to the future life is a conception of national immortality. Out of their distresses, the prophets and poets look to a Day of Jehovah, a day of righteous judgment of all mankind, and beyond that to a day of glory for God's chosen people. This patriotic hope overshadows any individual desire.

Still, we find also something of a belief about the future of the individual. He is at death "gathered to his fathers." Those who die pass into a vast domain of silence, darkness, and forgetfulness, where life continues, but is shadowy and dim. The greatest loss there is separation from Jehovah. Later, we perceive, there came the hope that the dead should be raised, should be re clothed with life, and should receive their suitable reward or punishment. In one of the late writings of the Jews, we read: "And the earth shall restore those that are asleep in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliver those souls that were committed unto them. And the Most High shall be revealed upon the seat of judgment, and compassion shall pass away, and longsuffering shall be withdrawn: but judgment only shall remain, truth shall stand, and faith shall wax strong: and the work shall follow, and the reward shall be showed, and good deeds shall awake, and wicked deeds shall not sleep."

This hope of resurrection became very distinct during the Persian and Roman periods. It is reflected in the last quotation given in this section. Here we may see what convictions were held by the Jews during these later periods. In those days, the national and individual hopes blended, and we read not only of personal triumph, but of the glory of the Messianic kingdom and of a renovated earth.





Clara I. McChesney

THE GOOD BOOK  
*“God is the strength of my heart.”*



# LIFE AND IMMORTALITY

*“God Is the Strength of My Heart, and My Portion Forever”*

## THE APPROACH OF OLD AGE

Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in his hand  
Who saith, “A whole I planned,  
Youth shows but half; trust God: see all, nor be afraid!”

—From “*Rabbi Ben Ezra*,” by Robert Browning

**R**EMEMBER now thy Creator in the days of thy youth,<sup>46</sup>  
While the evil days come not, nor the years draw nigh,  
When thou shalt say, “I have no pleasure in them”;  
While the sun, or the light, or the moon, or the stars, be not  
darkened,  
Nor the clouds return after the rain:  
In the day when the keepers of the house shall tremble,  
And the strong men shall bow themselves,  
And the grinders cease because they are few,  
And those that look out of the windows be darkened,  
And the doors shall be shut in the streets,  
When the sound of the grinding is low,  
And he shall rise up at the voice of the bird,  
And all the daughters of music shall be brought low;  
Also when they shall be afraid of that which is high,  
And fears shall be in the way, and the almond tree shall  
flourish,  
And the grasshopper shall be a burden, and desire shall fail:  
Because man goeth to his long home,  
And the mourners go about the streets:  
Or ever the silver cord be loosed,



Or the golden bowl be broken,  
Or the pitcher be broken at the fountain,  
Or the wheel broken at the cistern.  
Then shall the dust return to the earth as it was:  
And the spirit shall return unto God who gave it.

Thou shalt come to thy grave in a full age,  
Like as a shock of grain cometh in in its season.

Truly the light is sweet,  
And a pleasant thing it is for the eyes to behold the sun:  
But if a man live many years,  
And rejoice in them all,  
Yet let him remember the days of darkness,  
For they shall be many.

#### THE LIVING TEMPLE

O Father, grant thy love divine  
To make these mystic temples thine!  
When wasting age and wearying strife  
Have sapped the leaning walls of life,  
When darkness gathers over all,  
And the last tottering pillars fall—  
Take the poor dust thy mercy warms,  
And mold it into heavenly forms.

—*Oliver Wendell Holmes*



## WHERE THE WEARY ARE AT REST

## A HOME OF REST

There the wicked cease from troubling,  
 And there the weary are at rest:  
 There the prisoners rest together;  
 They hear not the voice of the oppressor.  
 The small and great are there;  
 And the servant is free from his master.  
 Wherefore is light given to him that is in misery,  
 And life unto the bitter in soul,  
 Who long for death, but it cometh not;  
 And dig for it more than for hid treasures;  
 Who rejoice exceedingly,  
 And are glad, when they can find the grave?

## THEY SHALL LIE DOWN ALIKE

One dieth in his full strength,  
 Being wholly at ease and quiet.  
 His pails are full of milk,  
 And the marrow of his bones is moistened.  
 And another dieth in bitterness of soul,  
 And never eateth with pleasure.  
 They shall lie down alike in the dust,  
 And the worms shall cover them.

## SHALL WE LIVE AGAIN

Man that is born of a woman  
 Is of few days, and full of trouble.  
 He cometh forth like a flower, and is cut down;  
 He fleeth also as a shadow, and continueth not.  
 Thou hast appointed his bounds that he cannot pass;  
 Turn away from him, that he may rest,  
 Till he shall accomplish, as a hireling, his day.





## LOVE AND DEATH

*From a painting by George F. Watts*



For there is hope of a tree, if it be cut down,  
 That it will sprout again,  
 And that the tender branch thereof will not cease.  
 Though the root thereof grow old in the earth,  
 And the stock thereof die in the ground;  
 Yet through the scent of water it will bud,  
 And bring forth boughs like a plant.  
 But man dieth, and wasteth away;  
 Yea, man giveth up the ghost, and where is he?  
 As the waters fail from the sea,  
 And the flood decayeth and drieth up,  
 So man lieth down, and riseth not;  
 Till the heavens be no more, they shall not awake,  
 Nor be raised out of their sleep.

If a man die, shall he live again?  
 All the days of my appointed time will I wait,  
 Till my change come.  
 Thou shalt call, and I will answer thee:  
 Thou wilt have a desire to the work of thy hands.

### THE LAND OF THE SHADOW

I go whence I shall not return,  
 Even to the land of darkness and of the shadow of death;  
 A land of darkness as darkness itself;  
 And of the shadow of death, without any order,  
 And where the light is as midnight.

### LOVE AND DEATH

*From a painting by George F. Watts*

This picture presents only half of the story, and that the human half. The figure of Death here seeks to enter the house of our habitation; our love of life resists. Death has no sword and no terrors; yet Love, the youth with the wings, guesses the fatal errand and tries to stay the visitor. He does not yet realize that Death comes as a Queen of Peace, bringing rest to the earthbound spirit and liberating it to a loftier kingdom. This maternal idea of Death is characteristic of Watts, for, to use his own phrase, which has become famous, he loved to think of Death as "the gentle nurse that puts the children to bed."



## THE FUTURE LIFE

## SHALL THE DEAD ARISE

Wilt thou show wonders to the dead?  
 Shall the dead arise and praise thee?  
 Shall thy lovingkindness be declared in the grave?  
 Or thy faithfulness in destruction?  
 Shall thy wonders be known in the dark?  
 And thy righteousness in the land of forgetfulness?

## THE DEAD SHALL LIVE

Thy dead shall live<sup>47</sup>;  
 My dead bodies shall arise.  
 Awake and sing, ye that dwell in the dust!  
 For thy dew is as the dew of herbs,  
 And the earth shall cast forth the dead.

## GOD WILL REDEEM THE RIGHTEOUS

Wise men die,  
 Likewise the fool and the brutish person perish,  
 And leave their wealth to others.  
 Their inward thought is, that their houses shall continue  
 forever,  
 And their dwelling places to all generations:  
 They call their lands after their own names.  
 Nevertheless man being in honor abideth not:  
 He is like the beasts that perish.

This their way is their folly;  
 Yet their posterity approve their sayings.  
 Like sheep they are laid in the grave;  
 Death shall feed on them:  
 And the upright shall have dominion over them in the  
 morning;





James Sant

THE SOUL'S AWAKENING

*“Thou wilt guide me with thy counsel.”*

And their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave;

For he will receive me.



### GOD WILL DESTROY DEATH

He will swallow up death in victory;  
 And the Lord God will wipe away tears from off all faces;  
 And the reproach of his people will he take away from off all  
 the earth:

For the Lord hath spoken it.  
 And it shall be said in that day,  
 Lo, this is our God;  
 We have waited for him, and he will save us:  
 This is the Lord;  
 We have waited for him,  
 We will be glad and rejoice in his salvation.

I will ransom them from the power of the grave;  
 I will redeem them from death.  
 O death, I will be thy plagues;  
 O grave, I will be thy destruction.

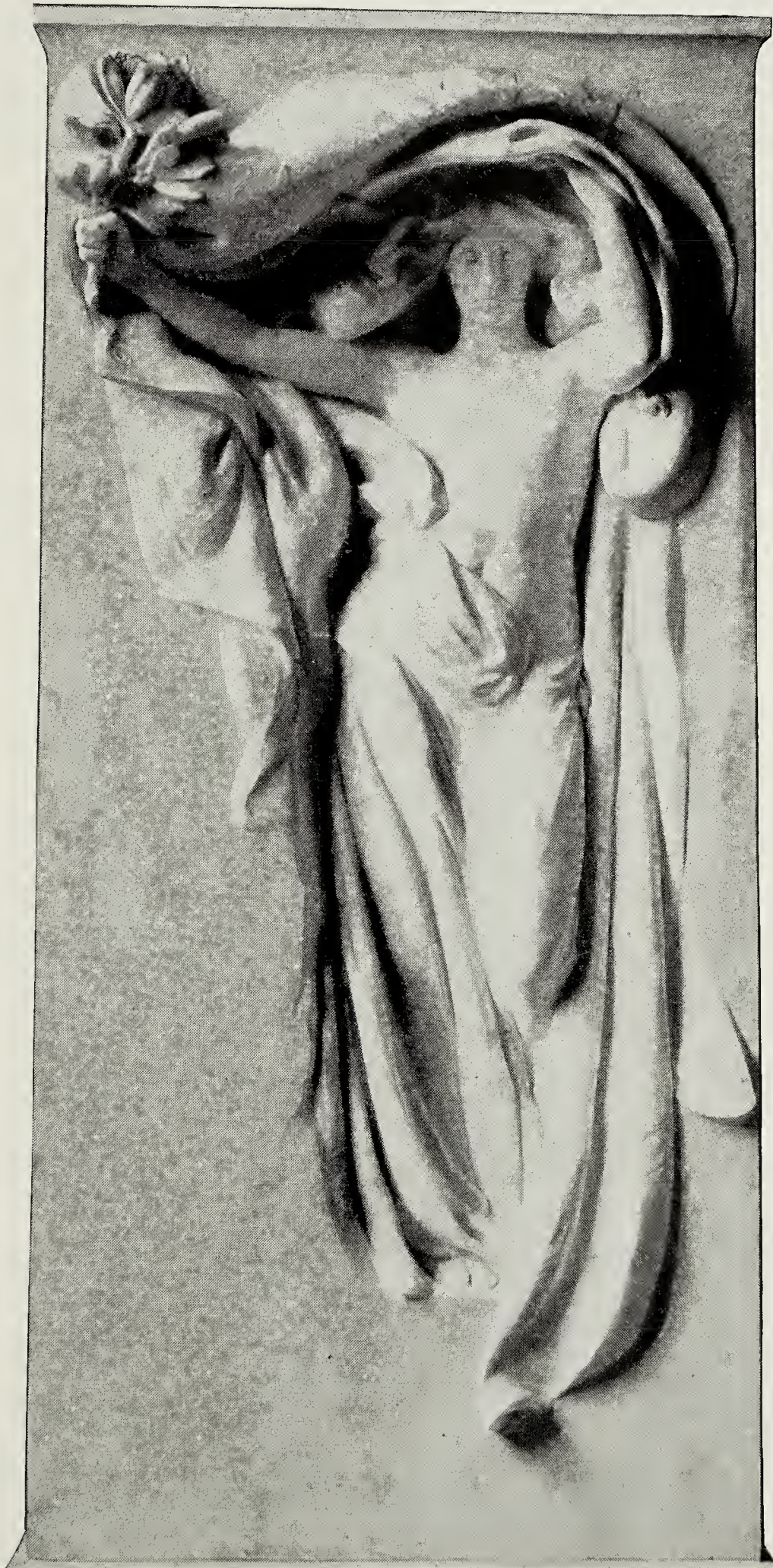
### MY REDEEMER LIVETH

I know that my Redeemer liveth,  
 And that he shall stand up at the last upon the earth:  
 And after my skin hath been thus destroyed,  
 Yet from my flesh shall I see God,  
 Whom I shall see for myself,  
 And mine eyes shall behold,  
 And not another.

### I SHALL BE SATISFIED

Deliver my soul from the wicked by thy sword;  
 From men by thy hand, O Lord,  
 From men of the world, who have their portion in this life,  
 And whose belly thou fillest with thy treasure:  
 They are satisfied with children,





“HE WILL SWALLOW UP DEATH IN VICTORY”

*From a sculpture by Daniel C. French*



And leave the rest of their substance to their babes.  
 As for me, I shall behold thy face in righteousness;  
 I shall be satisfied, when I awake, with thy likeness.

#### GOD IS MY PORTION FOREVER

Nevertheless I am continually with thee,  
 Thou hast held my right hand.  
 Thou wilt guide me with thy counsel,  
 And afterward receive me to glory.  
 Whom have I in heaven but thee?  
 And there is none upon earth that I desire besides thee.  
 My flesh and my heart faileth;  
 But God is the strength of my heart and my portion forever.

#### PLEASURES FOREVERMORE

The Lord is the portion of mine inheritance and of my cup:  
 Thou maintainest my lot.  
 The lines are fallen unto me in pleasant places;  
 Yea, I have a goodly heritage.  
 I will bless the Lord, who hath given me counsel;  
 My heart also instructeth me in the night seasons.  
 I have set the Lord always before me:  
 Because he is at my right hand, I shall not be moved.  
 Therefore my heart is glad, and my glory rejoiceth:  
 My flesh also shall rest in hope.  
 For thou wilt not leave my soul in the grave,  
 Neither wilt thou suffer thy holy one to see corruption.  
 Thou wilt show me the path of life;  
 In thy presence is fulness of joy;  
 At thy right hand there are pleasures forevermore.

#### THEY SHALL SHINE FOREVER AND EVER

Many of them that sleep in the dust of the earth shall awake,  
 Some to everlasting life, and some to shame and everlasting  
 contempt.



They that are wise shall shine as the brightness of the firmament,  
And they that turn many to righteousness, as the stars forever and ever.

### THE KINGDOM BEYOND THE WORLD

My throne is in the kingdom beyond the world,  
And the glory and beauty of it is at the right hand of the Father.  
This world shall pass away,  
And the glory of it shall perish,  
They that pay heed thereto shall be overwhelmed in its overthrow;  
But my throne is in the land of the holy,  
And the glory of it, in the age that hath no change.

The rivers shall be dried up,  
And the abundance of their streams flow down into the depths of the pit;  
But the rivers of my land fail not,  
And their streams water it forevermore.

Kings shall pass away,  
And rulers be no more seen;  
Their names and their boasting shall be as the image in the glass;  
But my kingdom abideth forever,  
And its glory is as the glory of the chariot of the Most High.

—*From "The Testament of Job"*







# EXPLANATORY NOTES

## EVERYDAY LIFE IN OLD JUDEA



THE TREE has ever been the symbol of life. From Genesis, where it appears in the midst of the Garden with fruit imparting a knowledge of good and evil, to Revelation, where it flourishes in the well-watered parks of heaven with fruit that ripens every month and leaves that heal the nations, it adds an intimate and familiar beauty to the pictures of historian and prophet. A good man is like a tree, according to the Psalmist; and “‘As the days of a tree are the days of my people,’ saith the Lord.” Therefore, the tree is a fitting symbol of EVERYDAY LIFE IN OLD JUDEA, as expressed through individual men and women, or in the various social relationships, or in tribal or national activities. In all human experience, ancient and modern, life awakens, burgeons, matures, and withers. It is only life eternal that requires another emblem.







## CHILDHOOD AND YOUTH

1. **ORIENTAL CUSTOMS RELATING TO CHILDREN.** When a child is born, two or three local musicians are usually waiting outside to know if the new arrival be a boy or a girl. If the former, they at once beat the drum and play upon whatever other instruments they have, accompanying the din with improvised rimes complimentary to the dignity of the family and prophetic of the career lying before the son and heir. But, bound by Eastern prejudice, the moment they learn from the silence and sad looks of the visitors that a daughter has been thrust upon the family, the drum is shouldered and the musicians walk away.

The names of Oriental children, after the familiar Bible custom, usually express the parents' gratitude to God, or something connected with the personal appearance of the child or the circumstances under which it was born. Very frequently, the name is given in remembrance of some relative. These names are thus personal registers of the happiness and hopes of their parents. Those of Jacob's family will be recalled as instances of this custom, and also such names as Isaac (Laughter), Ishmael (May God Hear), Moses (Draw Out), Ichabod (There Is No Glory), Samuel (Asked of God). It is not usual to call a son after his own father. The father's name is added as a kind of surname, as David, son-of-Jesse, Simon, son-of-Jonah.

The names for little girls are usually taken from beautiful objects in nature or from pleasant graces of character. Bible examples are: Jemima (Dove), Tabitha or Dorcas (Gazelle), Rhoda (Rose), Rachel (Lamb), Salome (Peace), Deborah (Bee), Esther (Star).

2. **JEWISH SCHOLARSHIP.** "Learning," says A. Leroy Beaulieu, "was for two thousand years the sole distinction recognized by Israel. 'The scholar,' says the Talmud, 'takes precedence over the king.' Whenever a hostile hand closed her schools, the rabbis crossed the seas to reopen their academies in a distant country. Like the legendary Wandering Jew, the flickering torch of Jewish scholarship thus passed from East to West, from North to South."

## WOMAN AND THE HOME

3. **THE DEEDS AND VIRTUES OF A GOOD WIFE.** In what other literature of any time do we find a heartier and more appreciative song in praise of woman, considered from the recognition of her inherent qualities and abilities as distinct from her charms? Long ago, Kinglake, the author of *Eothen*, truly remarked: "It is a great shame, but the truth is, that except when we refer to the beautiful devotion of the mother to her child, all the fine things we say and think about women apply only to those who are



tolerably good-looking or graceful." But this is the pæan of the efficient woman.

It is the beautiful custom in an orthodox Jewish home today that when the father returns from the synagogue service on Sabbath eve, he repeats in the presence of his children, so that they may honor their mother, this beautiful Ode to Woman.

4. **THE NIGHT LAMP.** At night, in the one-roomed dwelling of the Oriental villagers, says James Neil, "the small slipper lamp on the lamp-stand gives its faint light, literally, 'to all that are in the house.' All night long the lamp burns. The poorest of the people have it. None dares to lie down in darkness . . . To all Easterners, it is a thing of horror to be in a darkened house. No matter how poor the people may be, or how feeble the flame they can afford, or how often their tiny lamp needs replenishing with oil, they *must* have a light all night." This light is thought of, not only as a protection against robbers, but also as an influence to ward off "the evil eye" of some ill-wishing spirit. With such conceptions in the people's minds, we can see how important a virtue it is in the housewife that she shall guard the lamp's continual burning.

5. **JEBUS**, the Canaanite name for the strong fortress which formed the citadel of Jerusalem. Throughout the times of the judges and the reign of Saul, this city tended to separate the northern tribes from Judah, because it commanded the main road north and south along the watershed, and also the approach up the valleys from the coast. The people of Jebus and the surrounding villages are spoken of in the narrative of the conquest as Jebusites. The name Jerusalem was also given to the city from very early times; for we find its Egyptian governor using that name as he writes to the father of King Tut-ankh-amen a century or two before the Exodus, beseeching him to send troops to save the city from falling before its foes. As this king paid small attention to such appeals, being far more interested in his religion, we are not surprised that David, several centuries later, found it securely in the hands of his Canaanite enemies. The capture of Jebus forms one of his most heroic exploits. After that, we hear no more of the old Canaanitish name.

## WEDDING SONGS AND MARRIAGE CUSTOMS

6. **A SONG OF SPRINGTIME.** "It came about in the finished organization of the Jewish commonwealth, with its social and religious customs, that the Song of Songs was regularly read at the Feast of Passover; Ruth, at the Feast of Weeks or Pentecost; Ecclesiastes, at the Feast of Tabernacles; Esther, at the Feast of Purim; and Lamentations, on the Ninth of Ab, the fast day observed in commemoration of the destruction of Jerusalem."—JOHN F. GENUNG



The appropriateness of the Song of Songs to Passover doubtless lay in its many references to the scenes of springtime.

7. SPICES. The charm of these perfumes lay not only in their fragrance, but in their high cost. While calamus (reed) and saffron (from yellow crocus blooms) came from near by, and henna from En-gedi and other neighboring oases, the myrrh, aloes, and frankincense were packed by camel train from Arabia; the spikenard plant grew in distant India; and the cinnamon bark came even from far Ceylon. Frankincense trees now grow on the arid island of Socotra in the Arabian Gulf. When such perfumes were sold in the bazaar, or by the traveling merchant in the householder's courtyard, we can imagine his telling of the labors, perils, and costs by land and water that justified the price he asked for his precious wares.

8. "THE HOLE OF THE DOOR." The Oriental lock was made of wood. A wooden key was inserted on the inside by thrusting one's hand with the key through a hole left in the door for the purpose.

## TYPES OF CHARACTER

9. PRUDENCE, as here defined, agrees with the distinction between rational thinking and all so-called lower forms of thought. For every one, there are some truths that must be taken upon authority; and the higher the authority the more securely our minds are wont to rest upon truth thus conveyed. But the receiving of truth in this way is not rational thinking; and in the realm of daily living, as we are here told, it is not the part of the prudent man.

10. THE FOOL is so often and so sharply contrasted with the wise in the Proverbs that we think of him as a distinct type. The Jews, however, had three words for "fool," which marked three interesting distinctions. First, there was the simpleton, who was, as the Hebrew has it, "thick," using a colloquialism which is also our own. These stupid fools are usually regarded with sympathy, as not being blameworthy. Then, there was the "brutish" person—the coarse or common fool. He was morally, not mentally, lacking; he was unteachable, negligent, lazy. He had no reverence and no humility. The wise had little patience with such, because, since the wisdom they taught did not so much require brilliance of mind as the humble fear of God, these might have been wise, had they taken the trouble. The third kind of fool is the defiant fool, who is called "the scorner," or "the chief fool." Since his sin was deliberate and open-eyed, the wise had little hope of such.

11. AVARICE AN ACQUIRED TRAIT. While the Hebrew had the capacity for developing an inordinate love of gain, as we see in the story of his ancestor Jacob, there was nothing essentially avaricious or grasping in



the typical Hebrew character. These unsparing rebukes of greed unite with the noble precepts of Deuteronomy to show the high standards of generosity that have ever been set before the Jews as the teachings of their law and the rules of their daily living. If we find them today showing any other traits, we must seek for the cause in the long, bitter centuries when extortion and humiliation formed their daily portion, and when the only peace, justice, and honor they might expect outside the pale was that which could be purchased with money.

## OCCUPATIONS

12. **METHODS OF AGRICULTURE.** In Palestine, the barley harvest is in April, the wheat harvest in May, and the fruit harvest in September. The rain generally comes in September or October, and then the plowing begins. The soil is rich and light; so the plowing need not be deep.

According to Colonel Conder, the rotation of crops was contrary to Jewish law. Instead of resting the land by alternating crops, the Jews gave it complete rest once in seven years by not planting anything at all.

In reaping, Eastern people used a sickle, not a scythe. The Egyptian reaper stood while he cut his grain; but to cut the heavier barley of Palestine, the Hebrew reaper squatted on the ground. Oxen were used to do the threshing by treading the wheat; and when the grains were trampled out, the chaff was fanned away with small wooden fans.

13. **RAINS, WINDS, AND CLIMATE.** The westerly winds bring rain to Palestine during the six winter months. First comes the "early rain" of late October and November; and last of all, the "latter rain" of March and April, which covers the bare slopes with a mantle of verdure and bloom. The westerly breeze that blows up from the sea every forenoon during the summer mitigates the daily heat on the plateaus. The dust-laden easterly and southerly winds that blow for several days during the autumn and late spring bring nothing but suffering in their train. The sirocco is a hot wind that absorbs moisture, withers the vegetation, and parches the land. The northeast wind that blows occasionally in late autumn and winter is a numbing wind that brings cold to the exposed table-lands.

The rainfall is over forty inches on the heights in the north that overlook the open expanse of the sea, and under ten inches on the low plains that face the eastern end of the Mediterranean. Jerusalem has an annual rainfall of about twenty-six inches, which is the same as that of London, but with the great difference that it is concentrated into an average of fifty-six days during the six winter months. It falls in heavy showers on a porous limestone plateau.

Palestine is a land of brilliant sunshine and blue skies. Hardly a cloud crosses the sky during the hot summer months: even in winter, sunny days with blue skies fill the intervals between the heavy showers. Early



morning mists that soon disperse under the heat of the sun help to water the thirsty land on many a hot summer day.

The mean annual temperature of southern Palestine is about sixty-five degrees Fahrenheit. The range of temperature on the central highlands is greater than on the coastal plains; for the day summer temperature is higher, and the winter mean temperature lower. Snow sometimes falls on the plateaus, but frost is never felt on the plains. The winters on Mount Hermon and the higher slopes of the Lebanons are very cold, and snow lies on the ground in these regions for several months. The southern Jordan Valley is warm even in the winter, while the heat throughout the summer is excessive and very enervating.

14. CORN, as used in the Bible and by the English today, means any kind of grain, but especially wheat. It never means maize or Indian corn, which is a native American plant unknown in Bible days. Therefore, in this work, the word is usually translated "grain."

15. CARMEL IN JUDAH, the residence of Nabal, ten miles southeast of Hebron, should not be confused with the mountain range of that name in Samaria. The word signifies a fruitful field, vineyard, or olive orchard.

16. GEBALITES. The village of Gebal, now called Jebail, in Phœnicia, was an industrial settlement, the men of which were renowned for their skill in masonry and building. The art was evidently handed down from father to son. Ezekiel speaks of them as experts in shipbuilding also.

17. THE POTTER. Prophets and poets from Bible times to the present day have been fascinated by the creative power of the potter over his clay, and have drawn from the potter's wheel and art a series of lessons. Said Omar, the twelfth-century Persian scholar, as interpreted by Fitzgerald:

“For I remember stopping by the way  
To watch a potter thumping his wet clay;  
And with its all-obliterated tongue  
It murmured, ‘Gently, brother, gently, pray!’

“And has not such a story from of old  
Down man's successive generations rolled  
Of such a clod of saturated earth  
Cast by the Maker into human mold?”

In sharp answer to Omar's materialistic philosophy, his great Jewish contemporary, Rabbi Ben Ezra, is made by Browning to reply:

“Ay, note that Potter's wheel,  
That metaphor! and feel  
Why time spins fast, why passive lies our clay—  
Thou, to whom fools propound,



When the wine makes its round,  
 ‘Since life fleets, all is change; the past gone, seize today!’

“Fool! All that is, at all,  
 Lasts ever, past recall;  
 Earth changes, but thy soul and God stand sure:  
 What entered into thee,  
 That was, is, and shall be:  
 Time’s wheel runs back or stops: Potter and clay  
 endure.”

18. **NECROMANCY.** The practice of magic arts was severely condemned in the Mosaic law. Wizards probably made a practice of deception by ventriloquism, imitating the presumed speech of the dead by a thin, weak voice. Witches sought to injure others by magic arts. Exorcists dealt in amulets and charms, and claimed ability to expel evil spirits. Sorcerers handled love philters and other potions. All these were under the ban in Israel; yet they seem never to have wholly disappeared. In New Testament times, the exorcists among the Jews were numerous. The Pharisees seem to have believed in the reality of their power. Many of the charms and incantations they used have been brought to light.

19. **MUSIC AND MUSICIANS.** The Hebrews were always a singing people. They came out of Egypt with a choral song, and the early martial music of Deborah and Barak seems to have been composed for singing by the whole congregation. There were professional musicians at the courts of David and Solomon, and great choirs and schools of music in the temple. The music was melody rather than harmony, and all sang one part only, unison or in octaves. Much of the music used in orthodox synagogues today is old, but none of it is ancient.

The Hebrews had stringed instruments (the harp, the psaltery, the sackbut), instruments of percussion (the timbrel, the drum, bells, cymbals, and a sort of castanet), and wind instruments (the pipe, the horn, the trumpet, the flute, and perhaps the bagpipe).

20. **JUDGES.** The early judges were tribal heroes, whose function was that of champions and deliverers. Each one had his own place of residence, and there, with little pomp, he presided over the destinies of his people. It is probable that in several cases the times of these judges overlapped.

After the settlement, the elders of the city took the place of the elders of the tribes. They seem to have held their sessions informally within the city gates.

The priests also became judges, because so much of the law was ceremonial in character. They interpreted it, and they made certain moral decisions. There was always the privilege of appeal to some commanding personality: in early days, to the hero of the time; in later times, to the



king himself. The people longed for a king partly because they believed he would be above the petty strifes and stronger than the local chiefs who were practicing oppression. It seems probable that the kings gradually deputed the office of judge to members of the court; and there was no doubt a sort of supreme court, composed of judges and priests at the capital. To these officials came those opportunities for corruption that were so fearlessly exposed by the prophets.

Parallel with the supreme court, local courts of justice continued, and these finally developed into the Great Sanhedrin at Jerusalem and the lesser sanhedrins in the provincial towns.

21. THE TEACHER was regarded with respect among the Jews. The one subject of teaching was religion. To this duty of giving religious instruction, parents were particularly enjoined, and prophets and priests regarded it as a privilege. But in the days after the Exile, the official teachers were the scribes. The writer of *Ecclesiasticus* was a learned scribe, and, according to tradition, had a school in Jerusalem. He speaks of himself humbly as one of the least of those who interpret that which was handed down:

“I awaked up last of all,  
As one that gathereth after the grape-gatherers;  
By the blessing of God I profited,  
And filled my winepress like a gatherer of grapes.  
Consider that I labored not for myself only,  
But for all them that seek learning.”

The following song seems to have been addressed to his pupils:

“Hearken unto me, ye holy children,  
And bud forth as a rose growing by the brook of the  
field;  
And give ye sweet savor as frankincense,  
And flourish as a lily.  
Send forth a smell, and sing a song of praise.”

22. THE PRIESTS. Originally and during the early monarchy, the majority of the priests seem to have lived in the country, to have served at the local shrines or “high places,” and to have been supported by the offerings brought by the people. Later, the priests at the royal sanctuary at Jerusalem shared in the prestige of the court, until, in the great reform under King Josiah, the “high places” were abolished.

After the Exile, when the kings had been deposed and the nobles had disappeared, the priests obtained and held great power and authority. They revised the sacred books, increasing the ritualistic emphasis; they elaborated the services, and removed the laity further and further from the sanctuary.



In the later Jewish province, the priests were very numerous, and became a heavy charge upon the national wealth. From early days, they shared in the offerings, received various taxes levied upon agriculture, and were entitled to the proceeds of the redemption of the first-born. They were also the beneficiaries of the voluntary vows of the pious Jews; and they had in later days the shekel-tax. In Jesus' day, we find the high-priestly party grown rich from the illicit revenues of the temple-court business.

The idea of a priesthood connects itself in all its forms with the consciousness of sin. The sinner feels the need of an intermediary more acceptable than himself, between his guilt and God. The priest therefore becomes the representative of the people "in things pertaining to God." He may also be, and he should be, the representative of God to men. At their worst, the priests of the Jews were corrupt, selfish, and involved in political intrigues. At their best, they were prophets, and spoke for God to the people.

## ALLEGORIES AND PARABLES

23. **JOTHAM'S CURSE.** In Volume One is given the dramatic story of Abimelech, upstart son of the great deliverer Gideon. After murdering all but one of Gideon's other sons, he went to his own town of Shechem, and on the demagogic plea that he was their "favorite son" persuaded the citizens of the Israelite capital to elect him king. Jotham, Gideon's only other surviving son, seeing how matters were going, used the weapon of ridicule, and from the adjoining mountain top delivered this bitter satire, with its closing warning of a curse to come on Shechem for its folly. The story goes on to tell how the curse came true.

24. **CEDARS OF LEBANON.** Before the exigencies of the Great War practically exterminated them, there was, high on the slopes of Mount Lebanon, a small grove of the ancient cedars of Lebanon, some young and rapidly growing, others evidently hundreds or even thousands of years old. On the Taurus Mountains in Cilicia, the species grows in profusion, and it has been transplanted over the world. It bears clusters of long needles and egg-shaped cones, and its branches and foliage spread horizontally in a rising series of green floors. It rises to a height of from eighty to a hundred feet. Though small in comparison with some of the world's great trees, it was the loftiest and most majestic tree of Palestine; and, as its resinous wood is easy to carve and strongly resists decay, it was also the choicest source of beams, posts, and boards for building. It is therefore a fit emblem for Ezekiel's use in this great parable.

25. **PHŒNICIAN SEAMANSHIP.** The Hebrews, having no good natural harbor on their sandy coast, were never a seafaring people. They rather dreaded the sea, using it as a figure of wrath and destruction. They there-



fore particularly admired the nautical prowess of their neighbors the Phoenicians, who, from their ports of Tyre and Sidon, had for centuries been traversing all parts of the vast Mediterranean, and even venturing out into the unknown ocean beyond. This elaborate picture of the wealth and final destruction of Tyre, the wicked city, fitly uses the figure of a great Tyrian galley. Incidentally, it also tells us much of the arts, the industries, and the commerce of Ezekiel's day.

26. **ROWERS.** In the time of the ancient world empires, the light ships that went by sail alone were joined by galleys, which added to the wind the power of the oar. A trireme in Roman days was a galley with three banks of oars. The lot of the wretched galley slaves is vividly pictured in the story of *Ben-Hur*.

27. **SALTED AND SWADDLED.** A new-born child in the East, after being washed, is rubbed with salt, and then swaddled, mummy-fashion, in a long bandage that binds his limbs tightly and even encircles his head. These two services are regarded as indispensable to any respectably born child. To say of one, "He was neither salted nor swaddled," is a deadly insult, implying that the one thus described had the birth of a foundling. The prophet here flings this very accusation, figuratively, at his own sinful and ungrateful nation.

## PROVERBS OF DAILY LIFE

28. **THE LANDMARK.** This was a stone, or heap of stones, set at the corner of a field as a boundary. Nothing was easier than to remove it; but it was regarded as sacred, and all decent men would leave it inviolate. This was also a custom among other nations. The Greeks and Romans had a special god for its protection, Hermes of the Boundary. Beside the boundary stone the weary rested, and then laid an offering of flowers or fruits before it, as before an altar.

## THE LAW OF THE LORD

29. **THE SHEMA.** The words "Shema Yisrael" (Hear, O Israel), with the sentences that follow, have become, as C. G. Montefiore says, the watchword of Judaism. "These words," he says, "put in a nutshell our belief in God, and how, according to our faith, we should feel and act toward him. There is one God; him must we love with all our heart and soul and might: that, as regards God, is the religion of Judaism.

"In later times," adds this writer, "the Jews took the words of the Shema literally; and to this day, many Jews write on small scrolls of paper, not only the Shema, but three other short passages from the Bible, insert the scrolls in little cylindrical capsules, and fix them upon all the doors of



their houses. Others bind square capsules at certain times upon their hands and foreheads; but these quaint customs are now gradually dying out.

30. **INTEREST.** As a nomadic, then an agricultural people, the Hebrews naturally counted it neighborly to lend to another the cattle, fodder, seed grain, or other supply he might need in an emergency; and to take any return for such kindness was deemed a churlish act. It was therefore forbidden in the law, though interest might be collected from a foreigner. As wealth increased, the taking of interest for the use of capital grew more respectable, though still forbidden in the law. Since there was no prescribed rate of interest, "usury" in our modern legal sense was impossible; and wherever we find this word in the older translations, we should understand it as interest simply. Ancient rates of interest were high, ranging from twelve to as high as three hundred per cent per annum.

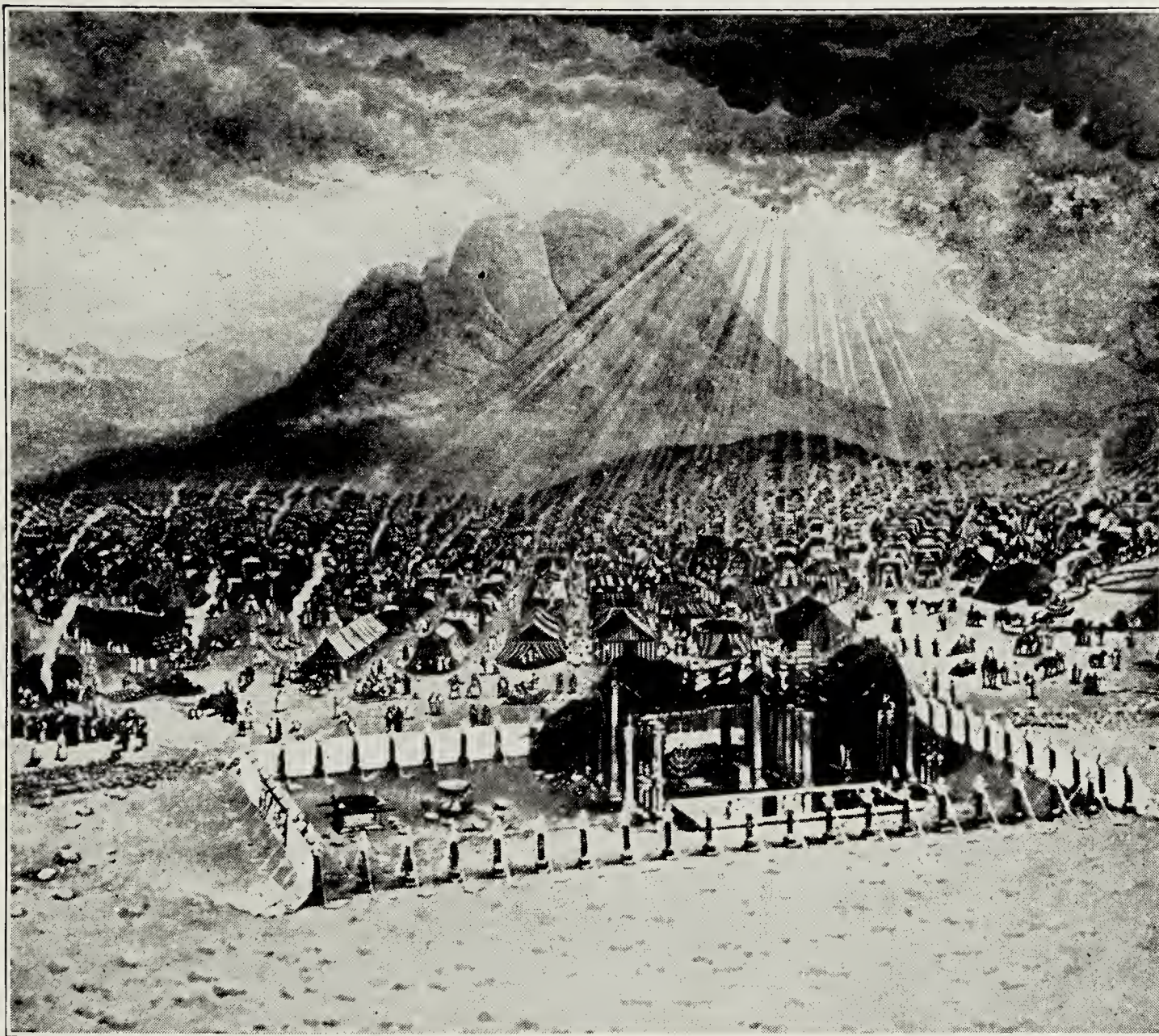
31. **SLAVES.** Slavery was in ancient times a universal institution. It was accepted among the Jews, but their laws were largely occupied in endeavoring to mitigate the severity of what was even then recognized as an unfortunate social custom. The slave, or "bondman," differed little from a hired servant. If he were a fellow-countryman, his term of servitude was limited. There were severe penalties for injuring the person of a slave. Best of all, the slave was recognized as a moral being. The Hebrew slave was a fellow-worshiper with his master; the non-Hebrew slave might be naturalized and become a worshiper of Jehovah. The rabbis name several ways by which even a slave of a foreign race might secure his freedom.

32. **REMINDERS OF THE LAW.** In his description of the Jewish home, Mr. Israel Cohen says: "The first distinctive symbol greets one at the very threshold, namely, the Mezuzah, a small tubular case of wood or metal, fixed slantwise on the upper part of the right-hand doorpost. The case contains a rolled piece of parchment on which are written Scriptural verses enjoining love of God and obedience to his commandments; and there is a small opening showing the word Shaddai (Almighty) written on the back of the scroll. This symbol was prescribed in the words, 'And thou shalt write them upon the doorpost of thy house, and on thy gates.' It is fixed not only on the street door, but on the door of every living room in the house, and whenever the pious pass the Mezuzah, they touch it and kiss their fingers."

## THE RELIGIOUS LIFE OF THE PEOPLE

33. **THE PRIMITIVE ALTAR.** "The procession of altar fires," Dr. Frank Crane once said, "runs back to Abel's altar fire, just outside the gates of Eden." We know of no time so early, or of any race so low, that it does not possess some spot set apart for seeking some Power outside





### THE TABERNACLE AND CAMP OF THE ISRAELITES

This imaginative picture suggests to us the myriad tents of the host of Israel pitched in the presence of the sacred Sinai. Near us is the Tabernacle, beyond which can be seen the smoke rising from countless camp fires. In the distance towers that noble mountain of granite like a monument to the Almighty, undisturbed through all the centuries of upheaval and storm, a symbol of the immutable judgments of God.

itself. The first altars were, as the Biblical account shows, mounds of earth or piles of stones; and the act of worship consisted in bringing there something that was held precious, either to placate the Divine Spirit or to hold communion with him.

34. INCENSE THE SYMBOL OF PRAYER. Albert Parker Fitch speaks of the impressive sight that must have been presented by the cloud perpetually rising from the altar of incense: "that volume of human life forever ascending unto the Eternal Spirit, just as the gray plume of smoke ever curled upward morning by morning and night by night from the altar of the temple under the blue Syrian sky."



The odor of the incense played even a greater part than the visible smoke in arousing the feelings of devotion with which the priests and the faithful worshipers approached the sanctuary. Many have testified to the power of a once familiar odor to awaken, after a long interval, the strong feelings associated with that odor in childhood or youth. It was no doubt to protect the distinctive fragrance of the temple incense that its composition and mode of preparation were carefully specified, and punishment threatened on him who should presume to imitate it. These specifications are given later in this section in the part entitled "The Sacrifices."

35. **SHOWBREAD**, or Presence Bread, consisted of twelve loaves that were displayed in the presence of Jehovah upon a table in the Holy Place continually. There was always the thought among early peoples that the gods desire nourishment and are participants at the tables set before them. It is interesting to know that bread for such a purpose was offered among the Babylonians. The Jews had a higher idea. By the Presence Bread, as well as by their drink offerings, the Israelites recognized the source of the nourishment that sustains the worshiper, and suggested their communion with God in these things that his bounty had provided.

36. **THE STONES IN THE HIGH PRIEST'S BREASTPLATE.** Our Authorized Version gives us what the Hebrew names were supposed to indicate at the time the translation was made. Today, according to the *Standard Bible Dictionary*, these stones are identified as follows:

Rock Crystal? (transparent)	Chrysolite? (yellow)	Sard (red)
Onyx? (black and white)	Lapis Lazuli (blue)	Carbuncle (red)
Amethyst (purple)	Agate (red)	Jacinth? (yellow)
Jasper (green)	Beryl? (green)	Topaz? (yellow)

The above chart shows the arrangement of the precious stones as they appeared in the breastplate of the High Priest. The four rows of stones, in their settings of gold, were attached to the outer side of the breastplate, which was made of richly embroidered linen. Each stone had engraved upon it the name of a tribe "for a memorial before the Lord continually."



37. **THE SYSTEM OF THE SACRIFICES.** The sacrifices prescribed in the ritual of Moses were of five kinds—four animal, or bloody, sacrifices, and one meal offering. The former expressed the idea of atonement, the latter of thanksgiving.

The “burnt offering,” in the Levitical system, occupied the chief place. It consisted of the daily sacrifice in the temple, morning and evening, of the spotless lamb. It was also called “the whole burnt offering,” because all the flesh was consumed by fire upon the altar. It expressed worship in the widest sense, praise for past mercies, and the consecration of the worshiper to God. Its essential feature was the consumption of the victim by fire upon the altar. The individual burnt offering was an animal or bird, according to the ability of the offerer.

The “sin offering” was altogether expiatory, and was to be presented in case of transgression. It was in a sense voluntary, and expressed the offerer’s acknowledgment of sin and faith in the means of reconciliation. It was not limited to an individual; a whole congregation might offer a sin offering. The animal was slain and burned without the camp, and its blood sprinkled by the priest on the altar of incense in the Holy Place.

The “trespass offering” resembled the sin offering, being also altogether expiatory and for particular offenses. When these offenses were committed, the offering could not be withheld without penalty. Trespass offerings were never offered for the whole congregation. The victim was commonly a ram, which was slain and burned on the altar.

The “peace offering” was presented, either in thankfulness for some special mercy received, or in supplication for some special mercy desired. The victim might be any animal used for sacrifice. The offering was divided into three parts: the fat was burned on the altar; the breast and right shoulder were eaten by the priest; and the remainder was eaten by the worshiper and his friends.

The “meal offering” was commonly added to the peace offering, and consisted of vegetable food which was shared between the priest and the offerer. A meal offering and a drink offering usually accompanied the bloody sacrifices.—H. C. ALLEMAN

38. **THE PASSOVER DATE,** which begins the Jewish year, is fixed by the new moon following the vernal equinox, approximately the twenty-first of March by the Gregorian calendar. Passover, therefore, is the festival of the early spring, the real “beginning of months” in the life of all peoples inhabiting the North Temperate Zone. The date of Passover, in turn, fixes the date of the Christian festival of Easter, though differences in rules of reckoning cause frequent discrepancies between the Jewish and the Christian date.

39. **PASSOVER CUSTOMS TODAY.** At the Passover, the Jew discards his apparel of toil or servitude, and assumes the white raiment that is appropriate to Israel “the Prince.”



“It became habitual,” says Israel Abrahams, “to open the door on the Passover eve, at the end of the meal. The door was opened for a special guest—for Elijah, the harbinger of the Messiah. His wine cup was ready for him; let him enter and drink of it.”

In the spring of 1922, the time-hallowed custom of going up to Jerusalem to the Passover was renewed by a party of American Jews, after the custom had been discontinued for nearly two thousand years. A special steamer was chartered for the purpose.

40. SIGNIFICANCE OF THE PASSOVER. C. G. Montefiore, a modern Jewish commentator, beautifully says:

“We may regard the Passover, first, as the festival of the public foundation of our religion, when it passed from its family stage to its national stage, just as it was destined to pass from its national stage to one broader and more universal. For the Jews are no longer a nation, but only a religious brotherhood, and our faith knows no difference of race or nation any more.

“But, secondly, the Passover may be regarded as the great festival of freedom. Whenever and wherever there is oppression of the weak by the strong, of the poor by the rich, or of one race by another, they who are knit together by the common celebration of the Passover ought to feel righteous indignation, and do all which lies in their power to remedy the wrong. The Jews should ever be foremost in the cause of freedom, of justice, and of charity. Otherwise, they are false to the very foundations of their history and of their creed.”

41. THE DAY OF ATONEMENT was the most solemn festival of the Jewish year. The Hebrew name “Yom Kippur” is applied to the occasion today.

Fasting, which forms an important part of the observance, is nowhere enjoined in the law, though it became a common religious custom in the later days of Israel. It seems to have grown out of the natural neglect of food in times of extreme sorrow. For those in exile it offers a convenient spiritual equivalent for the offering of a sacrifice.

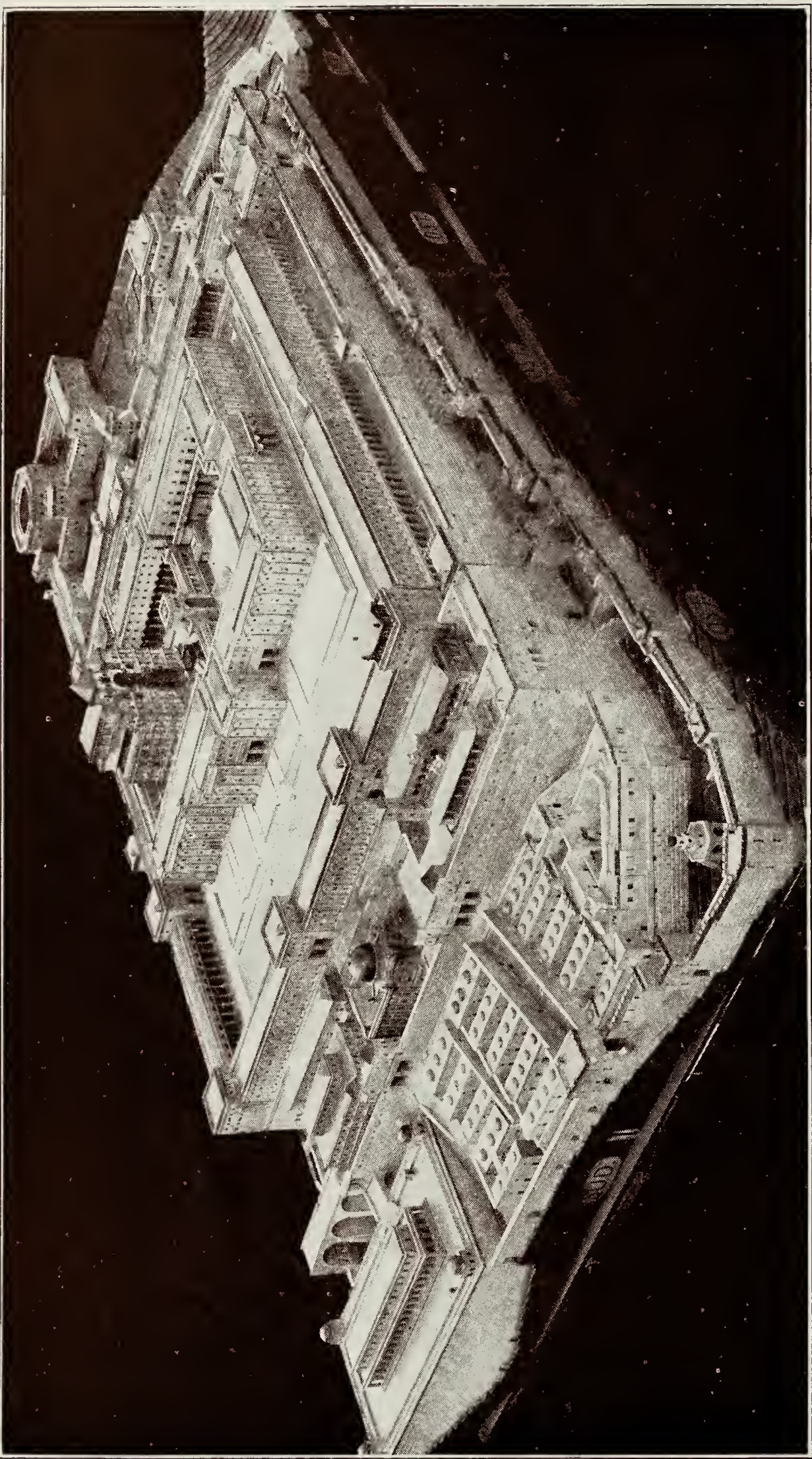
Like every other such real expression of religious feeling, it became in time a purely outward and formal ceremony. On the Day of Atonement, fasting was counted part of the day’s appointed observance; at other times, it was voluntary.

The vitality of the Day of Atonement is a notable feature of modern Judaism. Even where the Jewish immigrant, responding to his American environment, throws off the rigid observance of Sabbath customs, the eating of only “kosher” food, and synagogue attendance, he will continue to close his shop when “Yom Kippur” comes round, and will renew with unfeigned earnestness the observances with which as a youth he kept this most sacred of holy days in his European home, and which in later years he still cherishes.









*From a model by Schick*

#### SOLOMON'S TEMPLE

This first great shrine of the Hebrews was built upon the eastern hill of Jerusalem, probably upon the site of the threshing-floor of Araunah, in a plaza which King Solomon had enlarged. The account seems to indicate that the labors of 180,000 were used in the masonry work, the assembling of materials, and the building. The work lasted seven years, and the cost has been computed at \$2,450,000,000.



42. **THE SCAPEGOAT.** On the Day of Atonement, the part of the ceremony which most absorbed the popular attention consisted in the choice of two young goats by the high priest for a sin offering. They were presented before the Lord in the door of the Tabernacle, and lots cast upon them. Upon one lot was inscribed "For Jehovah"; on the other, "For Azazel." The goat on which fell the lot "For Jehovah" was slain, and its blood sprinkled seven times before the mercy seat. Over the head of the goat "For Azazel," the high priest laid his hands, and confessed all the sins of the nation. It was then led away into a land "not inhabited," and there let loose, with a strip of red cloth bound between its horns. This scarlet cloth was said, in course of time, to turn white, as an indication that the sins of the people were forgiven—a presage of the utterance of Isaiah, "Though your sins be as scarlet, they shall be as white as snow." The idea symbolized was the complete removal of the nation's sins. According to the Talmud, every one who saw the scapegoat threw a stone at it to drive it further into its mystical outlawry.

## SOLOMON'S TEMPLE

*From a model by Schick*

We shall never know how Solomon's Temple looked, although many attempts have been made to reconstruct it. The Bible gives a vivid impression of its beauty and its grandeur, but is not sufficiently definite to serve as a basis for accurate reproduction. The main outlines are, however, sufficiently clear. There was a sacred building—the highest structure in the picture. About it was a court in which was the altar of burnt offering; in front of that a lower court; beyond that again a still larger court which, presumably, any one might enter. Solomon intended the Temple to be a personal chapel, a sort of royal shrine where he might worship Jehovah with his household. Not until the time of Josiah did it become a national shrine to which all faithful Hebrews resorted.

In this model, the buildings in the foreground represent the houses of the priests, and the stables where sacrificial animals were kept and where also the horses of Solomon's army were housed. The larger houses represent portions of Solomon's palace—his House of the Forest of Lebanon, his Council Chamber, his throne room. Solomon's Temple lasted from 945 B.C. until 587 B.C., when it was destroyed by the Babylonians. No certainly identified stone belonging to it survives, but the sacred spot was perpetuated first by Zerubbabel's Temple built after the Exile, then by Herod's Temple in the time of Christ, then by the Temple of Jupiter when Hadrian rebuilt the destroyed city, and last by the beautiful Dome of the Rock built by the Arab conqueror, Abd-el-Melik, in the seventh century.



43. THE NEW MOON was a time for merrymaking, for family feasts, and for going to consult the prophets. The season was heralded by trumpets and by lighting bonfires. Today, many Jews observe a beautiful and ancient ritual called "The Blessing of the Moon," which is performed outdoors under the moonlight, and is accompanied by singing and dancing in the streets.

44. PURIM is a very hilarious day among the Jerusalem Jews. The children as well as their elders enjoy themselves at this feast. All kinds of sweetmeats are made in the shapes of shoes, slippers, hats, and other articles, and distributed among them as presents. In the synagogue, when the Book of Esther is read, and the name of Haman occurs, the congregation stamp their feet and shout, "Let his name be blotted out!" The children shake rattles provided by their parents, and knock against the walls with wooden hammers.

45. SABBATH TRADITIONS. The Pharisees carried their Sabbath rules to a ridiculous extreme. An interesting collection of them is furnished in Geikie's *Life of Christ*.

It was prescribed, for example, what kinds of knots might legally be tied on the Sabbath. The camel-driver's knot and the sailor's were unlawful, and it was equally illegal to untie them. A knot which could be untied with one hand might be undone. A shoe or sandal, a wine or oil skin, or a fleshpot might be tied. A pitcher at a spring might be tied to the body sash, but not with a cord.

The quantity of food that might be carried on the Sabbath from one place to another was duly settled. It must be less in bulk than a dried fig; if of honey, only as much as would anoint a wound; if water, as much as would make eye salve; if paper, as much as would be put in a phylactery; if ink, as much as would form two letters.

To kindle or extinguish a fire on the Sabbath was a great desecration of the day, nor was even sickness allowed as an excuse for doing so. It was forbidden to set a broken bone or put back a dislocated joint on that day.

## LIFE AND IMMORTALITY

46. AN ELEGY IN SPRINGTIME. A subtle allegory, interwoven with the description, gives a beautiful secondary meaning to every line. The darkness is more than that of a thundercloud, and the palsy is more than that of fright, when the gale sweeps down the street. It is the darkness of death and the slow giving-way of the body. The skilled poet physician seems to be thinking of the parts of the human body in analogies that are so subtle and yet so fine that it almost seems to profane them to offer an explanation.

"The keepers of the house" are the hands; "the almond blossoms" are the white hairs; the rising bird may be the shortened sleep of age or the



sharp note in the old man's voice. The pictures of the broken well present an analogy to those vital organs of the body which have to do with the very springs of life.

There is perhaps in this solemn anthem of the grave a glimpse of a farther hope, in the blossoming trees, the singing bird, and the soul returning to its source. The word "Creator" here used means literally "Well." Remember thy Well, to which thou shalt return. "The splendor of the end," says Genung, "must already lie prophetic in the strength of the hidden springs."

47. THE BABYLONIAN VIEW OF THE HEREAFTER. In contrast with the gleam of light that shines from the Hebrew Scriptures was the entire gloom that rested upon Babylonian thought.

A poem telling how the goddess Ishtar went down to Aralu, probably to rescue her husband Tammuz, gives much information about the Babylonian doctrines of the hereafter:

"To the land without return, to the land that thou knowest,  
Ishtar the daughter of Sin directed her purpose;  
Directed the daughter of Sin her thoughts,  
To the house of darkness, the dwelling of Irkallu,  
To the house, whence he who enters, comes no more forth,  
To the path without return to him who treads it,  
To the house where all who enter are deprived of light,  
To the place where dust is their nourishment, their food clay.  
The light they see not, in deep darkness they dwell."







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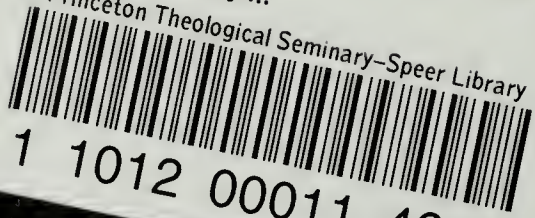






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